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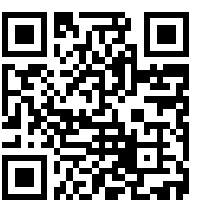

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THE

PROPHETIC TIMES.

A Monthly Serial

OF

SACRED LITERATURE AND CURRENT EVENTS,
TOUCHING THE COMING AND KINGDOM OF THE LORD JESUS
AND RELATED SUBJECTS.

EDITED BY

REV. DRS. SEISS, NEWTON, DUFFIELD, AND OTHERS.

VOL. VI.

"Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—EPH. 5 : 25-27.

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"Behold, I come quickly."

REV. 22 : 12.

OH! for the peace which floweth as a river,
Making life's desert places bloom and smile,
Oh! for the faith to grasp heaven's bright "for ever,"
Amid the shadows of this "little while!"
"A little while," for patient vigil-keeping,
To face the stern, to wrestle with the strong;
"A little while," to sow the seed with weeping;
Then bind the sheaves, and sing the harvest song.

"A little while," midst shadow and illusion,
To strive by faith, love's mysteries to spell;
Then read each dark enigma's bright solution;
Then hail sight's verdict, "He doth all things well!"
"A little while," the earthen pitcher taking
To wayside brooks from far-off fountains fed,
Then the cool lip its thirst for ever slaking
Beside the fulness of the Fountain head.

"A little while," to keep the oil from failing;
"A little while," faith's flickering lamp to trim;
And when the Bridegroom's coming footsteps hailing,
To haste to meet Him with the bridal hymn.
And He, who is Himself the gift and giver,
The future glory and the present smile,
With the bright promise of the glad "for ever,"
Will light the shadows of the "little while."

"Even so, come, Lord Jesus."

REV. 22 : 20.

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The Prophetic Times.

Vol. VI. JANUARY, 1868. No. 1.

Special Contributions.

PRIVATE INTERPRETATION OF PROPHECY.

Ever since the ascension of our Lord from Olivet, the Church in times of trouble and persecution has looked for relief to His promised return. One persecuting Emperor after another, and subsequently one persecuting Pope after another, has been named as the Antichrist, and the time of the Second Advent has been as often designated, and after each such error has been exploded, there has been a reaction, in which the whole subject has been ridiculed, and men have said more scornfully than before, "Where is the promise of His coming?"

The errors of the past should teach us modesty and caution; and, therefore, while we insist upon the literal truth of Scripture, and exhort all men to repent because "the Lord cometh," and while we point out the signs of the present time, which give us good reason to believe that the glorious Epiphany is near at hand, we should also be very careful not to assume the prophetic office ourselves, nor to press our peculiar views in such a manner as to leave the impression upon the minds of others that the truth of Scripture is necessarily bound up in our interpretation of it.

Christian parents have made infidels of their children by teaching them that either the Bible or geology is false. The Church of Rome compelled Galileo to retract, as a damnable heresy, that which he knew to be truth; and if the Pope satisfied the astronomer that the Scriptures were irreconcilable with the Copernican theory, his infidelity was inevitable.

I am profoundly and sadly convinced that great danger is to be apprehended from the undue positiveness of certain writers of the present day in regard to the identification of Louis Napoleon with Antichrist; and I venture to affirm, that if this monarch shall die without having made a covenant with the Jews, and without persecuting the saints and setting himself up as an object of worship in Jerusalem, the authors of such books as "Armageddon," "Louis Napoleon the destined Monarch of the World," &c., will have done the cause of Millenarianism more damage than scores of such writers on Eschatology as Hatfield, Shedd, and Berg, or even than David Brown, whom I take to be the most plausible and unfair of all our opponents.

I beg not to be misunderstood in this matter. I do not deny that Louis Napoleon may be the Antichrist. The arguments urged in favor of this theory are ingenious, and some of the coincidences are very remarkable. It is right and proper that they should be investigated and used as motives for watchfulness and preparation. It is our privilege and our duty always carefully to study the signs of the times. But the criticism that I make is, that these writers seem to claim an infallibility in regard to their private interpretation, almost equal to that which the Pope claims for himself in matters of faith; and that they ignore the great truth that God is able to cause all the prophecies to be fulfilled by means which we have never dreamed of. While Napoleon lives, those who have been fixing the day and hour, may save their reputation by correcting and revising dates in subsequent editions; but should he be cut off by disease, it will be more difficult than ever

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before, to stem the current of modern spiritualizing interpretation. There is reason to fear, that a large class of readers, who have no time or inclination for investigating the truth themselves, may have these theories so identified in their minds with the prophecies, that if the theories shall fail, the great truths which underlie them will be rejected.

The year 1866 was long designated by many good men, both Pre- and Post-Millenarians who hold the year-day theory, as that in which the Millennium would begin, and the Church looked forward anxiously to it; but that year has passed, and we are now ready to enter upon 1868, and still we must watch and wait for the Lord, and pray "Thy kingdom come."

May I not exhort those who believe and teach the literal truth of prophecy, in opposition to the fashionable method of spiritualizing away its meaning, to avoid all positive and dogmatic statements about the "times and seasons." Let us study them, take warning from them ourselves, and point them out as warnings to others; but let us also carefully avoid pinning our own faith, or the faith of others, upon our private interpretation, however plausible or probable it may appear; lest we be found to have been building with untempered mortar, and thus doing harm instead of good to the cause of truth. E. M.

"BEHOLD I COME AS A THIEF!"

Not at first with a loud noise of flaming heavens and dissolving elements, but with a secret footstep and with a glory and flashing loveliness seen only by the saints who are waiting His approach. Do I realize suitably, that He may knock with His heavenly summons to "come up higher," any nightfall or midnight of the closing year, of the months, autumnal, wintry, or vernal, of these most critical times? Do we realize it? Are we rejoicing and ready? Truly God's righteousness alone can cover and adorn one for so glorious a destiny. And however important the perplexed and menacing condition of the world's affairs as an index of the nigh intervention of Christ may be, yet it is *that intervention itself* which will probably set forward, with fatal momentum, the struggles and perils and intense excitements and thronging disasters of the closing hour. These prophetic trials and judgments are *post-advental*, if we may so say. Jesus, our Redeemer, comes to call out and bear away the premonished and watching Philadelphian band. It may be in a little temporary *lull* of public agitations, when the prevailing political prophecy is *peace*, just at that very moment may the heavenly portal open, and let the King come forth. His loving and elective eye has noted and numbered the watchers, and in a twinkling they are gone. *This act of all others, is likely to be the very beginning* of the world's anarchy and exasperation, an anarchy which seeks respite in the wretched expedient of the ten-kingdom confederation with the beast. Will that confederation *precede* the intervention of heaven? Probably not, but just the opposite. It is the *Advent* then that should fill the heart and mind of the Christian. Looking for Christ is, with its inseparable concomitants, the great attitude. It is this on which the fate of earth turns, the fate of Satan's kingdom on the one hand, and of righteousness dominant through the world on the other. Though an *ereption* of saints precedes an overflow of wickedness, *a revelation of Jesus and his saints* will confront and put an end to the suddenly developed and rampant iniquity.

And now, brethren, do those who thus wait for Jesus claim one iota of superiority to others? Far, far from it. On the other hand they cease not day and night to remember and confess their unworthiness. Why then will not ten thousand praying and zealous Christians, who have no faith in adventism, or sympathy with it, be equally fit for the blessed change? *For the very reason that they do not believe in a soon-coming Messiah.* Anticipation and waiting is an element *not to be left out* of the preparation. Search the Scriptures and see if it is not true. Scorn of such a truth as the quick and literal advent will be a barrier against a part in its blessedness. Waiting is a way to the beatitude, indeed it is! Think what an unbelief cursed that people to whom Jesus came, and by whom he was rejected! O Church,

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magnetized with the charm of that false "hypothesis" that denies a speedily returning Redeemer, how will thy confusion burn in the day of thy disrupted dream! Thou hast drank that Lethe that puts thy Crucified away to the end of still future ages, while He, ready at the instant, watches to see in what window the ruddy light twinkles brightly to welcome Him here. Aye *here*, where He lived and loved, labored, grieved, and died! Soon He will revisit that earth for which He offered up himself. Oh, He is coming! Blessed are they that watch.

C. C.

NAPOLEONISM AND THE JEWS.

I SUBMIT an item contained in a letter from the Rev. Mr. Shimeall, bearing date October 29th. You may not consider it of much consequence, but, as it appears to me, it has a peculiar significance.

Mr. Shimeall says, "I beg to trouble you with the following incident. Connected with the Baptist Church are three brothers by the name of Knapp: Halsey, Samuel, and William, all of them in the ministry, and all of them men of extraordinary talent. William, the youngest, now about thirty-three years of age, besides being a general scholar, not only translates and writes, but speaks various different languages, with fluency. He went to Europe to bear witness to the premillennial coming of the Lord, of which he is an able advocate, before the crowned heads, statesmen, diplomats, &c., of the old world, and is now in Jerusalem. Well, with these facts premised, the incident I have to relate is as follows. Having delivered the discourse ('Post-millenarianism 150 Years Old,' of which I have a copy) in Brother Halsey Knapp's Church, in Thirty-third Street, New York, he desired me to prepare another on 'The distinction between the many Antichrists and the last Antichrist of prophecy,' &c. I did it, and preached it to his people last Wednesday evening. In it I purposely avoided to state *who* I believed *would be* the said Antichrist. When I took my seat, Brother Knapp arose, and addressing the audience, said: 'Brethren, I have a communication to make to you, of which, I wish you to understand that Brother Shimeall, who has just addressed you on the subject of the last Antichrist, knows nothing. This afternoon, I received a letter from my brother William, who is now in Jerusalem, and after stating that he had conversed with many Jews in the Holy City, and especially with their learned Rabbi, they all stated, that they as a nation had relinquished all hope of the coming of the Messiah, as looked for by the Gentile Christians, but added, that OUR MESSIAH, *will come*, and he is *nigh at hand*. We are NOW negotiating with him, HE to restore our nation to Palestine, and WE to acknowledge him as our Head, or Messiah; and that person is Napoleon III! Again writes my brother: 'You on the other side are greatly misled as to the *actual* state of things in Europe. Every kingdom, state and nation in old Europe is leavened with republicanism,—they are worn out with misrule, war, and bloodshed created by the crowned heads of Europe, and are even now ripe for revolution; and their purpose is to sweep them all by the board and form one vast confederation of nations under *one head*, and that *one head* will be Louis Napoleon!"

So far Mr. Shimeall. I do not feel disposed to add a single word, nor should I have transcribed the above, only the maid at the door asked my name, and this is the excuse for calling.

The above is from private correspondence, and involves others, who are strangers, but in submitting it to you, I do not consider I have transcended my liberty. C. S. B.

November 13th, 1867.

EVEN if there were no danger of a European war, a question involving two such possibilities as a new Greek Empire on the one hand and a restored Jewish nation on the other, would fully justify the interest with which it is regarded.

ADVICES from Porto Rico state that the earthquake had not ceased. There were one hundred and fourteen shocks in eight days. Several buildings had been destroyed.

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Selections.

THE EXPECTATION OF THE CREATURE.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God, for the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same, in hope that the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. —Romans 8: 19–22.

In the 18th verse, the Apostle, for the comfort of believers, had declared that there is reserved for them a weight of glory to which their sufferings while in this world bear no comparison. To the same purpose he now refers to the existing state and future destination of the visible creation. In thus appealing to a double testimony—the one the voice of grace uttered by himself, the other the voice of universal nature, which speaks the same language—he encourages the children of God to endure with patience their present trials.

In the verses before us, Paul, by an example of personification common in the Scriptures,* which consists in attributing human affections to things inanimate or unintelligent, calls the attention of believers to the fact, that the whole creation is in a state of suffering and degradation; and that, wearied with the vanity to which it has been reduced, it is earnestly looking for deliverance.

That interpretation which, according to Dr. Macknight and Mr. Stuart, applies this expectation to mankind in general, is contrary to fact. Men in general are not looking for a glorious deliverance, nor is it a fact that they will obtain it, but it is a fact that there will be new heavens and a new earth wherein dwelleth righteousness. All that Mr. Stuart alleges against this is easily obviated. Most of it applies to passages that have been injudiciously appealed to on the subject, which do not bear the conclusion. But if the earth, after being burnt up, shall be restored in glory, there is a just foundation for the figurative expectation. In order to understand these verses, it is necessary to ascertain the import, 1st, of the term *creation*, or creature; 2d, of that of the *vanity* to which it is subjected; 3d, of that *deliverance* which it shall experience.

Creature.—The word in the original, which is translated in the 19th, 20th, and 21st verses, creature, and in the 22d, creation, can have no reference to the fallen angels, for they do not desire the manifestation of the children of God; this they dread, and looking forward to it, tremble. Neither can it refer to the elect angels, of whom it cannot be said that they shall be delivered from the bondage of corruption, for to this they were never subjected. It does not apply to men, all of whom are either the children of God or of the wicked one. It cannot refer to the children of God, for they are here expressly distinguished from the creation of which the Apostle speaks; nor can it apply to wicked men, for they have no wish for the manifestation of the sons of God, whom they hate, nor will they ever be delivered from the bondage of corruption, but cast into the lake of fire. It remains, then, that the creatures destitute of intelligence, animate and inanimate, the heavens and the earth, the elements, the plants, and animals, are here referred to. The Apostle means to say, that the creation, which, on account of sin, has, by the sentence of God, been subjected to vanity, shall be rescued from the present degradation under which it groans, and that, according to the hope held out to it, it is longing to participate with the sons of God in that freedom from vanity into which it shall at length be introduced, partaking with them in their future and glorious deliverance from all evil. This indeed cannot mean that the plants and animals, as they at present exist, shall be restored; but that the condition of those things which shall belong to the new heavens and the new earth, prepared for the sons of God, shall be delivered

* Psal. 96: 11, 12; 108: 8; 148: 3, 10; Is. 55: 12; Hab. 3: 16.

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from the curse, and restored to a perfect state, as when all things that God had created were pronounced by Him very good, and when as at the beginning, before sin entered, they shall be fully adapted to the use of man.

As men earnestly desire what is good, and, on the contrary, groan and sigh in their sufferings, the like emotions of joy and sorrow are here ascribed to the inanimate and unintelligent creation. In this way the prophets introduce the earth as groaning, and the animals as crying to God, in sympathy with the condition of man. "The land mourneth, for the corn is wasted; the new wine is dried up; the oil languisheth, because joy is withered away from the sons of men! How do the beasts groan! the beasts of the field cry also unto Thee!" Joel 1:10–20. "How long shall the land mourn and the herbs of every field wither, for the wickedness of them that dwell therein?" Jer. 12:4. "The earth mourneth and fadeth away; the world languishes and fadeth away; the haughty people of the earth do languish. The earth also is defiled, even the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth. The new wine mourneth; the wine languisheth!" Isaiah 24:4–7. To the same purpose, Isa. 13:13; 33:9; 34:4. On the other hand, the prophet Isa. 49:13, predicting a better state of things, exclaims: "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted His people, and will have mercy upon His afflicted!" And in Ps. 98:4–6, "Make a joyful noise unto the Lord, all the earth, make a loud noise, and rejoice, and sing praises! Let the sea roar, and the fulness thereof! Let the floods clap their hands; let the hills be joyful together!" Thus, in the language of Scripture, the sins of men cause the creation to mourn; but the mercy of God withdrawing His rebukes causeth it to rejoice.

Vanity.—What is called vanity in the twentieth verse is in the twenty-first denominated *bondage of corruption.* When the creation was brought into existence, God bestowed on it His blessing, and pronounced everything that He had made very good. Viewing that admirable palace which He had provided, He appointed man to reign in it, commanding all creation to be subject to him whom he had made in His own image. But when sin entered, then in a certain sense, it may be said that all things had become evil, and were diverted from their proper end. The creatures by their nature were appointed for the service of the friends of their Creator, but since the entrance of sin they have become subservient to His enemies. Instead of the sun and the heavens being honored to give light to those who obey God, and the earth to support the righteous, they now minister to rebels. The sun shines upon the wicked, the earth nourishes those who blaspheme their Maker, while its various productions, instead of being employed for the glory of God, are used as instruments of ambition, of avarice, of intemperance, of cruelty, of idolatry, and are often employed for the destruction of His children. All these are subjected to vanity when applied by men for vain purposes. This degradation is a grievance to the works of God, which in themselves have remained in allegiance. They groan under it, but keeping within their proper limits, hold on their course. Had it been the will of the Creator, after the entrance of sin, the creature might have refused to serve the vices or even the necessities of man. This is sometimes threatened. In reproving the idolatry of the children of Israel, God speaks as if He intended to withdraw His creatures from their service, in taking them entirely away. "Therefore will I return and take away My corn in the time thereof, and My wine in the season thereof, and will recover My wool and My flax given to cover her nakedness." Hosea 2:9. And sometimes the creature is represented as reclaiming against the covetousness and wickedness of men. "The stone shall cry out of the wall, and the beam out of the timber shall answer it." Hab. 2:11.

The whole creation, then, groaneth together, and is under bondage on account of the sin of man, and has suffered by it immensely. As to the inanimate creation, in many ways it

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shows its figurative groaning, and the vanity to which it has been reduced. "Cursed is the ground for thy sake, thorns also and thistles shall it bring forth to thee." It produces all noxious weeds; and in many places is entirely barren. It is subject to earthquakes, floods, and storms destructive to human life, and in various respects labors under the curse pronounced upon it. The lower animals have largely shared in the sufferings of man. They are made "to be taken and destroyed," 2 Peter 11:12, and to devour one another. They have become subservient to the criminal pleasures of man, and are the victims of his oppressive cruelty. Some partake in the labors to which he is subjected, and all of them terminate their short existence by death, the effect of sin. All that belongs to the creation is fading and transitory, and death reigns universally. The heavens and the earth shall wax old like a garment. The earth once perished by water, and now it is reserved unto fire. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burnt up. The heavens being on fire shall be dissolved." The cause of this subjection to vanity is not from their original tendencies, or from any fault in the creatures. They have been so subjected, not willingly, not owing to any natural defect or improper disposition in themselves, but by reason of the sin of man, and in order to his greater punishment. The houses of those who were guilty of rebellion were destroyed, Ezra 6:11, Dan. 2:5, not that there was guilt in the stones or the wood, but in order to inflict the severer punishment on their criminal possessors, and also to testify the greater abhorence of their crime in thus visiting them in the things that belonged to them. In the same manner, man having been constituted the lord of the creatures, his punishment has been extended to them. This in a very striking manner demonstrates the hatred of God against sin. For as the leprosy not only defiled the man who was infected with it, but also the house he inhabited, in the same way sin, which is the spiritual leprosy of man, has not only defiled our bodies and our souls, but by the just judgment of God, has infected all creation.

In whatever way it may be attempted to be accounted for, it is a fact that the world and all around us is in a suffering and degraded condition. This state of things bears the appearance of being inconsistent with the government of God, all-powerful, wise, and good. The proud skeptic is here completely at a stand. He cannot even conjecture why such a state of things should have had place. With Mr. Hume, the language of every reflecting unbeliever must be: "The whole is a riddle, an enigma, an inexplicable mystery. Doubt, uncertainty, suspense of judgment, appear the only result of our most accurate scrutiny concerning this subject." The Book of God alone dispels the darkness, and unveils the mystery.

Here, then, we learn how great is the evil of sin. It has polluted the heavens and the earth, and has subjected the whole to vanity and corruption. Evil and misery prevail, and creation itself is compelled to witness the dishonor done to its Author. It would be derogatory to the glory of God to suppose that His works are now in the same condition in which they were at first formed, or that they will always continue as at present. In the meantime all the creatures are groaning under their degradation, until the moment when God shall remove those obstacles which prevent them from answering their proper ends, and render them incapable of suitably glorifying Him. But the righteous Judge who subjected them to vanity in consequence of the disobedience of man, has made provision for their final restoration.

The creation, then, is not in that state in which it was originally constituted. A fearful change and disorganization even in the frame of the natural world has taken place. The introduction of sin has brought along with it this subjection to vanity and the bondage of corruption, and all that ruin under which nature groans. How miserable is the condition of those who have their portion in this world. Of them it may be truly said: "Surely they have inherited lies, vanity, and things wherein there is no profit." Of those "who mind

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earthly things," it is written, their "end is destruction." "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Delivered.—Some suppose that the word delivered signifies an entire annihilation, and in support of this opinion allege such passages as 2 Pet. 3:10; Rev. 20:11. But as the tendency of all things in nature is to their own preservation, how could the creation be represented as earnestly expecting the manifestation of the sons of God, if that manifestation were to be accompanied with its final ruin and destruction? Besides, the Apostle promises not merely a future deliverance, but also a glorious future existence. The Scriptures, too, in various places, predict the continued subsistence of the heavens and the earth, as 2 Pet. 3:13; Rev. 21:1. Respecting the passages quoted above, as importing their annihilation, it ought to be observed, that the destruction of the substance of things differs from a change in their qualities. When metal of a certain shape is subjected to fire, it is destroyed as to its figure, but not as to its substance. Thus the heavens and the earth will pass through the fire, but only that they may be purified and come forth anew, more excellent than before. In Psal. 102:26, it is said: "They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be *changed.*" That the Apostle Peter, when he says that the heavens shall be dissolved, and the elements shall melt with fervent heat, does not refer to the destruction of their substance, but to their purification, is evident from what he immediately adds: "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." A little before he had said: "The world that then was, being overflowed with water, perished," although its substance remains as at the beginning. If, then, the punishment of sin has extended to the creatures, in bringing them under the bondage of corruption, so, according to the passage before us, that grace which reigns above sin, will also be extended to their deliverance. And as the punishment of the sins of men is so much the greater as their effects extend to the creatures, in like manner, so much the greater will be the glory that shall be revealed in them, that the creatures which were formed for their use shall be made to participate with them in the day of the restitution of all things. Through the goodness of God they shall follow the deliverance and final destination of the children of God, and not that of His enemies.

When God created the world, He "saw everything that He had made, and, behold, it was very good." When man transgressed, God viewed it a second time, and said: "Cursed is the ground for thy sake." When the promise that the Deliverer should come into the world to re-establish peace between God and man was given, the effect of this blessed reconciliation was to extend even to the inanimate and unintelligent creation; and God, it may be said, then viewed His work a third time and held out the hope of a glorious restoration.

The creature, then, has been subjected to the indignity which it now suffers, *in hope** that it will one day be delivered from the bondage of corruption, and partake of the glorious freedom of the children of God. This hope was held out in the sentence pronounced on man, for in the doom of our first parents, the divine purpose of providing a deliverer was revealed. We know not the circumstances of this change, how it will be effected, or in what form the creation — those new heavens and that new earth, wherein dwelleth righteousness, suited for the abode of the sons of God—shall then exist; but we are sure that it shall be worthy of the divine wisdom, although at present beyond our comprehension.

Manifestation of the sons of God.—Believers are even now the sons of God, but the world knows them not. 1 John 3:1. In this respect they are not seen. Their bodies, as well as their spirits, have been purchased by

* The 20th verse should be read in a parenthesis, except the two last words, which should be transferred to the 21st verse, and *that* substituted for *because. In hope that the creature itself also shall be delivered.*

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Christ, and they are become His members. Their bodies have, however, no marks of this divine revelation, but, like those of other men, are subject to disease, to death, and corruption. And although they have been regenerated by the Spirit of God, there is still a law in their members warring against the law of their mind. But the period approaches when their souls shall be freed from every remainder of corruption, and their bodies shall be made like unto the glorious body of the Son of God. Then this corruptible shall put on incorruption, and then shall they shine forth as the sun in the kingdom of their Father. It is then that they shall be manifested in their true character, illustrious as the sons of God, seated upon thrones, and conspicuous in robes of light and glory.

THE COMING AND KINGDOM.

It is very desirable that all believers in our Lord Jesus Christ should have clear views of all that relates to Him. Unless we rightly know Him, we cannot fully believe in Him; and if faith be defective, our hope and comfort must necessarily be defective too.

It cannot be denied, that believers in the present day are very far below the primitive saints, as it regards the exercise of hope, and the enjoyment of consolation; and, is not this one reason, because we are very far below them in knowledge and faith? I shall instance this in reference to one subject, viz., "the coming and kingdom" of Christ. If we examine their brightest expressions of joy, or contemplate their highest soarings of hope, we shall find them connected with faith in that great and glorious event. 1 Thess. 4 : 14–16; Phil. 1 : 6; Tit. 2 : 13, 14; 1 John 3 : 2; Rev. 22 : 20. These texts, with many more, show that this subject was to them as *practical*, as it was *consoling*. This "blessed hope" supported them under all their trials, both outward and inward, and enabled them to purify themselves after the pattern of Christ.

It will not, then, be an unprofitable employment to endeavor to trace *what* their views on this subject were, and *how* their faith and hope were exercised daily upon it. The advent of Christ was one of those future, hoped-for things, of which their faith was to them the substance and evidence. They looked at it, thought of it, and were influenced by it, as though they knew not but that it *might* take place soon, even in their time. But now this feeling is *almost* gone, and instead of "the glorious appearing of the great God," the certain coming of the king of terrors is set before the Christian as the ground of encouragement. Thus, has the coming of Christ ceased to be what it once was,—the object of hope, the fountain of comfort, and the mainspring of holy walking. 2 Pet. 3 : 11. But though this subject is nearly gone from our churches, it still remains in the word of God, and it becomes us reverently to inquire what God hath spoken, and diligently to seek to understand the same. Negligence of *any part* of God's word cannot be commended, while ignorance stands branded as a sin. 2 Thess. 1, 8. "If," says a writer on the subject, "you should think, that already knowing what is necessary to salvation, you may discard other parts of divine truth, as too deep or speculative, or as unedifying, then you have mistaken the very end for which divine revelation was given, which is not to bring you acquainted with a certain number of truths, however important in themselves, but to bring you acquainted with THE TRUTH; that is, with God in Christ." Jehovah said to us, with regard to his revelation, as he did to Abraham, with respect to Canaan, "Arise, walk through the land, in the length of it, and in the breadth of it, for I will give it unto thee;" and while engaged in these holy excursions, the diligently seeking soul finds that God has not only revealed glorious doctrines, precious promises, and suitable precepts, but that the full-toned harp of prophecy fills the temple of revelation with awful and entrancing melody. Such a one listens to its spirit-stirring sounds with deepening emotions, as he recollects that its sacred strings have not only been touched by holy seers, mighty kings, inspired apostles, and glorious angels, but that many of its sweetest, fullest notes, are awakened by His fingers who first tuned the spheres, and filled the new-made universe with the harmony of a happy and blessed creation—even the incarnate Son of

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God, by whom God in these last days hath spoken unto us, and from whom we do well not to turn away. Heb. 12 : 25.

It ought not to escape our notice, that a very large portion of divine revelation is prophetical. Believing this to be a part of that goodly heritage which belongs to God's people, let us humbly and thankfully meditate upon it, encouraged by his word, who said, Blessed is he that readeth, and they that hear the words of the prophecy, and keep those things which are written therein; for the time is at hand. Rev. 1 : 3. Let us pray earnestly, that we may be helped to cast away that indifference to God's word, which is too prevalent, and address ourselves in good earnest to this truly delightful employ. In doing this we shall come to the spirits of the just made perfect, and to an innumerable company of angels. 1 Pet. 2 : 11, 12; Rev. 5 : 10, 11.

In looking over the prophecies, both of the Old and New Testaments, we find two things continually alluded to in them. With these two things doth both promise and prophecy travail, and when they are fully brought forth and manifested, then shall the mystery spoken of by the prophets be fulfilled. These two things are vengeance and love, an awful time of trouble and a glorious season of blessedness; or, to speak in Scripture terms, "The day of vengeance," and, "the year of the redeemed." Is. 63 : 4. All prophecies minister to this great end. This is the goal towards which all providences tend, and every promise will be fulfilled when these great events have come to pass.

The very first promise carries these two things in its bosom; vengeance and mercy pervade every syllable of Gen. 3 : 15: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Many thousands of years has this promise been gradually opening. It was at first a lovely bud only, but its leaves shall at length be fully expanded, and all its glories traced. Then shall it be seen that its fulfilment involves in it hell's discomfiture, the church's salvation, the earth's renovation, and what is above all, the Redeemer's glorification. For this, all creation groans, Rom. 8 : 20–23; this, the Mediator now sits expecting, at God's right hand, Heb. 10 : 13; it were well, if I could with truth add, for this, all the churches on earth pray and hope.

Enoch, as he walked with God, saw this day of terror and of triumph from afar, Jude 14 : 15, and made it a subject of discourse to his antediluvian brethren, while earth was yet in her infancy. Abraham "saw this day of the Son of man, and was glad." Gen. 22 : 17, 18; John 8 : 56. Moses sings of mercy and judgment in notes sublimely grand. Deut 32. And every prophet from Moses to him that lay in Jesus' bosom, prolongs the strain. They *all* bring forth Jesus with His garments stained in the blood of His enemies; they all exalt Him to the throne of His glory, with His peaceful sceptre stretched forth over His ransomed flock, and new creation. Rev. 21 : 5. The curse flies before their lofty numbers, and the river of life rolling from their strings, makes to the eye of hope, earth bloom like an Eden, and creation shine in more than its original loveliness; so that the heart of the contemplatist is attuned to join the song of David, "the glory of the Lord shall endure forever, the Lord shall rejoice in His works."

If the reader will turn to his Bible, he will find that nearly all the prophets end their strains with an account of a time of *trouble*, *triumph*, and *blessedness* in which prosperity the nation of Israel, is set forth as largely sharing. The same remark holds true with regard to the writings of Moses, the book of Psalms, and the Apocalypse, such a harmony is there throughout the word of God, with regard to these great events. Surely, this deserves the closest attention, and every one may soon assure himself of the truth of this remark.

It is most important that our minds should be deeply impressed with the certainty there is of every word of prophecy being fulfilled. "Hath He said, and shall not He do it?" We should seek to feel as holy John must have felt when the words were spoken in his ears, "THESE ARE THE TRUE SAYINGS OF GOD." If the mind were penetrated through and through with this conviction, then would the study of prophecy become truly profitable; it would

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humble, elevate and enrich the mind; we should feel our nothingness while standing amidst such mighty wonders—should feel our dignity as the expectants of such glory, and thus made rich in faith, spurn the low things of time, and be found "looking at the things not seen." How then may this conviction be produced, and the steady expectation of "the glory to be revealed" become the habit of the mind? He under whose influences holy men uttered these wondrous oracles, can alone bring the mind into a real belief of them, and profitable communion with them. Without His guidance the study of prophecy will lead to little else than presumptuous speculations and rash surmisings. Let then the eye of the student be up to Him who "hath the seven spirits of God," and who hath promised to bestow the Holy Spirit as our Remembrancer and Teacher; and, receiving His gracious influences, the prophecies will be studied with right feelings, in a right spirit, and for a right end. As a means to be used to produce this conviction, the comparing of fulfilled prophecy with the events by which it has been accomplished, may be recommended. There was a time, when many, very many things which have now become matters of history, were subjects of prophecy; by musing on these, and beholding the very literal way in which God's providence hath fulfilled them, our faith will be strengthened to expect unfulfilled prophecies to be accomplished *in like manner*. In the "Child-born," the "Son given"—in the "King meek and lowly"—in the "Man of Sorrows," how *literally* were the words of David, Isaiah, and Zechariah fulfilled!* The history of Jerusalem, and the dispersion of her children, show that the words of Jesus have been fulfilled to the very letter. Babylon, Greece, Moab, Edom, Arabia,† all bear witness to the fact that God fulfils his words (not figuratively, but) literally. If then, with these facts before my eyes, I read in God's word the following announcements: "Fear thou not, O Jacob my servant, saith the Lord, for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee." Jer. 46 : 28. "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming." 2 Thess. 2 : 8. "I saw one like the Son of man come with the clouds of heaven, and there was given to Him a kingdom under the whole heaven," Dan. 7; with a vast number more of similar import; may I not expect judgments on the nations among whom the Jews have been scattered, deliverance to that guilty and afflicted nation, and the personal coming of Jesus to destroy His arch-enemy, and set up His kingdom. If God has hitherto fulfilled prophecy literally, why am I not to expect him still to do so?

Seeing, then, God hath declared that He will effect the mightiest revolutions among the kingdoms of the earth, in order to introduce His own eternal kingdom, Dan. 2 : 35; 7 : 11; Psalm 2 : 9; Jer. 51 : 20; with what wondering adoration should these records be studied, lest "that day come upon us as a thief, and we are found crying "Peace, peace," till sudden destruction overtake us? With what hope should we look forward to that era of blessedness when the Lord shall take unto him His great power and reign, Rev. 11 : 17, cast out the prince of darkness, and fill the earth with his glory!

* Simpson, in his "Plea for Religion," shows how the prophecies of the Old Testament respecting Christ were literally fulfilled in him in 109 instances; pp. 125–144. See also Horne's Introduction, vol. i, pp. 492–507.

† See Newton's Dissertations, and Keith on Fulfilled Prophecy.

WAITING FOR CHRIST.

WHAT are *we* "waiting for?" Some are waiting for one thing, and some for another. One man is waiting to gain something on which he has set his heart, and which he thinks will make him happy. Perhaps he has some plan which he is very anxious to see carried out. Perhaps he has some desire which he would give a great deal to gratify. Perhaps he has some taste which he is devoting all his thoughts and pains to please. Perhaps there is some possession—a field, or a house, or it matters not what,—which he covets, and is waiting to obtain. Another man is waiting for money. Are there not more who wait for this than for

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anything else? I am afraid it is so. Many and many a man is waiting only to be rich. Money is the end he sets before him as the one good,—the one object worth toiling, and planning, and hoping, and waiting for. Another man is waiting for really nothing at all. He has no distinct hope or object to look forward to. He takes what comes day by day, getting what pleasure or satisfaction he can out of it, but thinking and caring nothing about the future. "The future"—ah! how much is wrapped up in that little word! Ye know not what shall be on "the morrow." No, but we know this, that in that *future*, of which some think so little, are hidden awful things, mighty realities. We say, we cannot count on the next minute. Life is uncertain. Yes, but death and resurrection, and judgment, and eternity,—are these things uncertain? Well, then, who of us is "waiting for the coming of our Lord Jesus Christ?" The Apostles and early Christians waited for it. They waited for it with such keen hope and eager longing that St. James has to teach a lesson of patience in their waiting: "Be patient, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." Alas! which of us needs thus to be *restrained* in the eager impatience of our waiting for Christ? It is strange to notice in reading the New Testament how much is said of this *waiting for Christ.* It was, so to speak, the very posture of the early Church. She stood in the attitude of one daily expecting the return of the Lord whom she loved and longed to see again. The waiting was no mere expectation of a far distant event,—no mere resting till that event should come, without giving it much thought the meanwhile,—no mere figure of speech to imply a state of general preparation. It was a most real and genuine waiting,—a waiting that made the event waited for the uppermost thought at all times,—a most practical motive, a most present influence,—in the early Church. The early Christians waited for Christ as we should wait if we saw plain visible signs of His approach; if we saw, in literal fulfilment of our Lord's mysterious words, the sun darkened, the moon not giving her light, the stars falling from heaven, and the powers of the heavens shaken. Certainly very few of us wait for Christ in this way. And yet the waiting of Apostles and Apostolic Churches was surely meant to have its lesson for us. At first indeed some may be troubled to find inspired men expecting as near at hand that which has not come to pass for nearly two thousand years. And yet St. Paul is careful to warn the Thessalonians not to mistake his words and to think that he is foretelling the immediate return of the Saviour. But, when we recollect that with the Lord "one day is as a thousand years, and a thousand years as one day," when we try to realize how wholly without length time, which seems so long to us now, will seem beside eternity, and when we also believe that it is God's will that Christians should always be expecting and waiting for Christ's second coming, and that this is one great reason why the time of that coming is hidden from us,—then we are no more troubled at that early looking for Christ's quick return, but see in it a picture of that spirit which should in all ages be a living power in the Church of Christ.

Think for a few minutes—1st, what it is we must wait for; and secondly, what that waiting should be.

We wait then—shall I say *we* wait? It is better to say the faithful Christian waits—"for the coming of our Lord Jesus Christ." Now this does not mean *death.* It means Christ's second coming, when we shall be "caught up" in the clouds to meet the "Lord in the air." If we are to take Scripture for our guide, I am sure we do not think enough of this. A Christian in these days hopes for some bliss which he is to enter at the moment of death. Certainly there *is* such bliss, nor is it wrong to hope for it, for St. Paul speaks of the gain of dying, and longs to "depart and be with Christ." Yet of the state before Christ's second coming we know almost nothing. The Holy Spirit would throw our hopes forward to that glorious day, when they "that sleep in the dust of the earth shall awake, and the Lord shall send His angels

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with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." It is this glorious scene that the Christian is to picture to himself, and learn to wait for. It is this which is meant to be the fulfilling of his brightest hopes, the crowning of his deepest longings. What he should wait for, with strong desire for its coming, is that day when "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed," when "this corruptible shall put on incorruption, and this mortal shall put on immortality," and "death shall be swallowed up in victory." He will learn to say, with David's faith, "As for me, I will behold Thy presence in righteousness; and when *I awake up after Thy likeness*, I shall be satisfied with it."

And, if so, what must the waiting be?

Think how you would wait for one on earth whom you loved better than all else, and longed before all things to please. What should you be busied about? How should you be passing your time? You know very well you would be trying to do everything you could think of which would give that loved one pleasure on his return. If he had expressed any wishes before he went away, you would do your best to have those wishes carried out. If he had laid any charge on you, you would diligently labor to fulfil it. And this not as a hard, cold, unwelcome task. No; in the midst of all your preparations you would ever be thinking of, and realizing, his return. Your heart would bound with joy when you thought of it. You would be longing for it, and looking forward to it. The expectation of it would give life and joy, and love to all your work.

In this way, then, if we had not so weak a faith and so cold a love, should we be "waiting for the coming of our Lord Jesus Christ."

Oh! blessed day for those who have waited, when their waiting is over, and their hope accomplished! "It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

LUTHER ON THE ADVENT.

The great reformer was obviously in possession of that "perfect love" which "casteth out fear;" and having made Christ his friend, his strong faith enabled him to speak of the day of judgment as one for which he waited "with yearnings and sighs of heart."

A recent writer in speaking of him says that "his relations with his children were singularly beautiful. He was especially gentle with them, and their fancies and imaginations delighted him. 'Children,' said he, 'imagine heaven a place where rivers run with cream, and trees are hung with cakes and plums. Do not blame them. They are but showing their natural, unquestioning, all-believing faith.' One day, after dinner, when the fruit was on the table, the children were watching it with longing eyes. 'That is the way,' said he, 'in which we grown Christians ought to look for the judgment day.'"

That he was wont to thus look lovingly toward the Master's return, and to draw consolation from the prospect of the promised glory, appears from many passages in his writings. Take the following from one of his sermons as a sample:

"We are to feel for the miserable Christians; both those who are alive, and are so afflicted and oppressed, and those also who are dead and asleep in their graves, and waiting to come forth into their glory, like corn buried during the winter in the earth, or like sap concealed in the trees which, being hindered by the cold, cannot break forth into new leaves and buds, but thirstingly waits for the summer, that it might at length burst forth in buds, and grow and flourish. In the same way, we ought also to rejoice because that day is coming, and ought to say, The rigor of winter has now continued for a long time, but at length the fruitful summer will come, and that summer which never shall cease. At the coming of which, not all the saints only, but also all the angels shall exult and rejoice; nay, which the whole creation expects and anxiously awaits. For the heavens, the earth, the sun, the stars, the air, and all creatures, can no longer endure the iniquity of the world: which iniquity they are compelled

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to witness, but with the greatest grief, because they must be abused by the indulgers in sin, and be a help to every kind of ungodliness both to the world and to the devil; and they would fain be delivered from all this iniquity together with us, and become that new heavens or new earth, of which Peter and Isaiah speak, in which righteousness alone shall dwell."

In another place he says: "If thou be not filled with a desire after the coming of this day, thou canst never pray the Lord's Prayer, nor canst thou repeat from thy heart the creed of faith. For with what conscience canst thou say, 'I believe in the resurrection of the body and the life everlasting,' if thou dost not in thy heart desire the same? If thou didst believe it, thou must of necessity desire it from thy heart, and long for that day to come; which, if thou dost not desire, thou art not yet a Christian, nor canst thou boast of thy faith."—*Sermon of Consolation*, pp. 22, 23.

The application of such a rule as this to the churches of Christendom would unchristianize many in our day. Actuated more by the spirit of the world than the spirit which led the seer of Patmos to say, "Come, Lord Jesus," and the Reformer to remark, "I see no other prayer that is fitting, but only this, 'Thy kingdom come,' multitudes are at ease in Zion." Luther's longings for his Lord's return, and pleasurable anticipations of the predicted glory, are too little known among even real Christians. Such desires did not unfit him for service, neither would they injure us. On the contrary, they are just what we need. O, for more of that "simple, natural, unquestioning, all-believing faith" of which he was accustomed to speak!

Editorial.

THE DAYS OF NOAH.

(Continued from page 196.)

4. ANOTHER feature of the days of Noah was, *the intense worldliness of the people.* The Saviour says, "they were eating and drinking, marrying and giving in marriage," *i. e.*, they were given over to the most intense sensuality and forgetfulness of God.

And is it any better now? Is not the motto of the great mass of mankind at this time, "Eat, drink, get rich, and be merry?" A hundred are found ready to engage in any speculation where there is prospect for worldly gain, to every *one* willing to labor for the "one thing needful." Men are anxious to be rich, and for this they are ready to sacrifice health, principle, conscience, the soul, God, eternity, and all. Mammon is worshipped all over Christendom, even where idolatry is taught to be a deadly sin, and many professed Christians have no other god. The advice given by the oracle of Delphi:

"Make coin thy weapons, and thou'lt conquer all,"

is more practised than the commands of Jesus, and more trusted. The times of Noah are repeating themselves. And as a consequence of the intense worldliness of men, they are impatient of anything that would check them in their onward career. Noah's warnings of coming judgments were scoffed at and disregarded. And the same spirit prevails now. If you tell people that the day of the Lord is at hand, and urge them to prepare to meet the coming Judge, even otherwise good people take the place of scoffers, and scornfully ask, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

These striking coincidences should serve to point out to us our true place in the great calendar of time. They stand like landmarks and milestones to tell us where we are, and how near to our final goal. For "*as it was in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be.*" As the flood broke in upon the dreams of the self-deluded antedilu-

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vians, and as the fiery storm turned to deep and bitter wailings the riotous lovers of pleasure in the cities of the plain, even so the day of the Lord will soon flash its terrors upon the careless and ungodly. Surely the day is at hand.

May God help us to understand and believe this, that we may give our hearts to Jesus, become his determined friends, and faithfully watch for his coming, and thus escape the terrors which shall come upon this Christless world. To this end let no one forget, that "*as it was in the days of Noah, so shall it be also in the days of the Son of man!*" J. F. F.

SATAN'S COUNTERFEITS.

THE craft and power of Satan in the world is in nothing more surprising than in the way he counterfeits the kingdom of God and its promises. Nothing would more effectually have impaired the credit of the government, and sapped its strength during the late war, than for some one to have flooded the coffers of its citizens with counterfeit promises to pay.

So has Satan hindered the work of God, by substituting his own lying promises for the future, for the unchanging promises of God.

And so with everything about the word and work of God, Satan has his lying resemblance, by which he would deceive, if possible, the very elect.

That this may appear, let us notice briefly what God has promised. This may be summed up in the expression "The restitution of all things." From the first, the kingdom of God is foreshadowed in the Scriptures, the conception all the time growing more distinct until it brightens out into vivid outline and becomes the one grand and enduring reality of the future. In this kingdom, all moral and physical evil is suppressed and finally destroyed. The Son of God was manifested to destroy the works of the devil. Then the human race will be restored to its just relations to God, and be organized upon a lasting basis. There will be freedom without licentiousness, restraint without bondage, growth without disease and bloat, indulgence without excess, and happiness without alloy.

The deepest aspirations of men have always been towards such a consummation. But Satan, as the god of this world, continually persuades men that he can achieve it for them. If he cannot keep them satisfied with present results, he has plenty of lying promises. His great effort is to imitate and anticipate this golden age, and satisfy this yearning. And so successful is he, that few even in the church, have ears to hear the gospel of the kingdom.

And first he counterfeits the kingdom itself, now in one aspect of it, now in another. That kingdom will be a Christocracy. The range of its sway shall be Heaven and Earth, which shall then be brought into happy union through the ministry of its royal priesthood, the children of the resurrection. Satan has counterfeited all this for centuries in that great politico-ecclesiastical system, whose seat is Rome. We have there a vicar of Christ, a reign of the saints, a power to bind and loose, on Earth and in Heaven. We have priestly intervention, the intercession of departed saints, and of the Virgin Mary. The queenly and mediatorial office of the Church in the coming kingdom is thus anticipated and caricatured. The attempt is made to realize, on the basis of the flesh, that for which the Church will be fitted only through resurrection. But since this endeavor to realize the kingdom is, in these last days, a confessed failure, we have a shifting of Satan's efforts in the kingdom of "Progress." The great principles of "Liberty, Equality and Fraternity" are invoked. In the age to come, men shall know the truth and it shall make them free. "The truth" emancipates by bringing man to the knowledge of himself, as a helpless sinner before God, where "the Son" sets him free from sin and sinful self. All other freedom is license to do wrong as well as right, to love error as well as truth.

And human brotherhood in such a condition of things, is but the unrestrained assertion of human selfishness. Men dream of a time when they shall bask in the sunshine of liberty, and be bound together in mutual interest and affection. Satan promises to lead them out into this light, in other ways than by the way of the cross. The end of his effort will be that men

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in being made "free and equal" will become "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient, despisers of the good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having the form of godliness, but denying the power thereof." But now the experiment seems to prosper, and all the world wanders after it.

Again, in the coming age, the hidden forces of nature shall be put under control of man redeemed, and be made subservient to his happiness and support. There are wonders to be revealed in this direction, far beyond our highest thought.

Indeed it is altogether probable, since the Jews will be invested with kingdom and power *on* the earth, and the saints will rule *over* the earth, that the power of the latter shall lie greatly in the sphere of those hidden forces which control all human affairs. Such power was seen in the miracles of Jesus when the kingdom of God came *nigh* to men, but was refused. He had power over the secret forces of Nature. She now turns water into wine, and multiplies an hundred-fold the seed corn. But she takes time and elaborates slowly the result, by forces of light and heat and chemical affinity, as wide as the Universe. Jesus had such control of these forces, as to do the same thing in a moment and by a word. A single storm is the result of forces that operate through the whole created system. At Jesus' bidding, they hushed the tempest they had raised on the sea of Galilee in an instant.

In the exercise of the same godlike power, He healed disease and gave sight to the blind and raised the dead. These miracles were signs that the kingdom of God, then near, but now withdrawn, with the rejected Christ, into the heavens, is to come. And in this "regeneration," they who now suffer with Him, shall reign with Him. The saints of God shall wield, for the benefit of the nations then brought into subjection to the sway of their Lord, the mighty forces of the Universe. And of this blessed condition of things, Satan now gives *his* earnest, in the control he has helped man to acquire over these forces, for which they have, however, paid down heavy tithes of toil and blood. And men are so captivated by their ability to handle these forces, such as steam and magnetism, by their discoveries in the healing art, attempting sometimes to imitate miracles and cure by spiritual force; they are so hopeful of increased acquisitions in the future, that the grand idea of the kingdom of God, of which all this is but a base and meagre imitation, is crowded from their minds. They say, "Give us time and scope, and we will bring on the kingdom." And in the development of all these endeavors, we have great empires, in which the human race is organized and aggrandized and stimulated to the struggle. And the results are imposing. The great commonwealth of the future is kept out of sight by these towering structures of man's building. The city which hath foundations is not thought of in the glare and grandeur of these world capitals. A man in the whirl and splendor of Paris, during the late Exposition, would hardly imagine that such wealth and greatness would ever come to nought and be crowded off the scene by the substantial glories of an eternal city. Satan's counterfeit makes men forget the true.

Again, we observe the same artful pre-representation in the efforts of the race to overcome the physical obstacles to its expansion and vivification.

Allusion has before been made in these pages to the strong probability that the coming age will be ushered in by such physical changes, especially marked in the Holy Land, as will prepare Jerusalem to be the capital of the world. Such passages as Zechariah, 14:4, 8; Ezekiel, 47:1–10; Habbakuk, 3:9, with others, indicate that at the coming of the Lord, a channel will be cleared for the waters of the Mediterranean, by the gates of Jerusalem, out into the depressed valley of the Jordan, through the Dead Sea and so into the Elanitic Gulf, thus affording a highway between the West and the East, and solving the great commercial problem of the age. The Suez Canal may become a partial success, but we may rest assured, it is but a feeble attempt to supply a great want which will be abundantly supplied when the Lord shall fulfil His everlasting promises to His ancient people; when Jerusalem shall be made

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"beautiful for situation, the joy of the whole Earth;" when the abundance of the sea shall be turned toward her, and the glory of the nations, like a flowing stream.

The Suez Canal, however successful it may be, is, we believe, man's attempt, led on by the god of this age, to anticipate a necessary feature of the age to come. Of one thing we may be certain. God's ordained centre of empire and commerce, for the world, is Jerusalem. And no human project can long divert these into channels that avoid the city of the great King. The glory and honor of the nations shall flow by its gates.

We have another counterfeit in Spiritualism. That system is a travesty of future divine realities. The material and the spiritual will then be closely blended and brought into happy accord. There will be intercourse and free communication between men on the earth, and those who, having died in the Lord, were raised at His coming. Then shall Heaven be opened, and the golden ladder be let down to earth, on which the saints shall pass and repass on their ministries of mercy. The present tricky and wicked intercourse with demons, spiritualists carry on through the absurd telegraphy of rappings and table-turnings, with all the false philosophy of human culture they inculcate, is but Satan's base attempt to satisfy the instinct of men for a nearer fellowship with the world of spirits, and his counterfeit of the coming time, when there shall be pure and lasting intercourse between Earth and Heaven, through the only "medium" that God can recognize, that of His own provision, the royal priesthood of the coming kingdom, who, as children of men, and yet made partakers of the divine nature, shall be fit links in this golden chain that shall rebind man to God, and Earth to Heaven, in eternal, blissful union.

And the perfection in the flesh, which these deceivers inculcate, as aiding converse with spirits, is but his substitute for that mortification of the flesh which takes place in all those whose life is hid with Christ in God, and who are to be made like Him, when He appears. One of them not long ago, avowed to the writer the conviction that, were it not for ignorance of Nature's laws and depraved culture, which it is the mission of Spiritualism to dissipate, the human race might finally become immortal. An immortality of "perfection in the flesh," without the bruising of Satan, the author of all this evil, under the feet of God's saints, is what is hoped for. And thus "the promise of His coming," and of all the blessed results that flow from it, is set aside.

MILLENARIAN FUNGI. NO. II.

It has been shown that the Millenarian doctrine was held by all Christians, deemed orthodox, from the times of the apostles to the close of the third century, when a strong current of opposition set in, led on by Dionysius of Alexandria. Prof. Bush says, "After the lapse of the three first centuries, a gradual change was wrought in public opinion in regard to this doctrine; a change effected by the combined influence of secular prosperity in the Church, and of the controversial opposition of great names against the tenet itself. Origen, Augustine, and Jerome successively arrayed themselves against it. Their influence, it cannot be doubted, contributed powerfully to weaken the hold which Millenarianism had upon the minds of their contemporaries, and to pave the way for its general abandonment. Add to this, that the more favored and felicitous condition of the Church under Constantine and his successors for one or two centuries, tended naturally to wean the thoughts of the pious from the anticipation of future to the meditation of present blessedness, in which it is not unlikely that some beheld an actual fulfilment of the promised rest, peace and joy of the world's expected Sabbatism.

"Still the truth had been too long and generally believed to be summarily overborne; and as late as the Council of Nice, A.D. 325, was doubtless in the ascendency among the bishops who composed that body: for they say, "We expect new heavens and a new earth according to the Holy Scriptures, at the appearing of the Great God and our Saviour, Jesus Christ. And then, as Daniel says, 'the saints of the Most High shall take the kingdom,' and there

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shall be a pure earth, holy, a 'land of the living and not of the dead,' which David foreseeing by the eye of faith, 'I believe to see the goodness of the Lord in the land of the living'—the land of the meek and humble. Christ says, 'Blessed are the meek, for they shall inherit the earth,' and the prophet says, 'The feet of the meek and humble shall tread upon it.'" This was their doctrine respecting the resurrection state, and shows the prevalence of the Millenarian doctrine at that time.

But, as we approach the fourth century, the state of things shows clearly that the Millenarian doctrine, not being so easily corrupted as other doctrines of the Christian faith was generally overborne. Prof. Bush says, "Through the dreary tract of the ages of darkness scarcely a vestige of Millenarian sentiment is to be traced, but the dormancy of the doctrine was interrupted by the rousing events, the moral earthquake of the Reformation."

"The dormancy of this doctrine" is a phrase, which, perhaps, as suitably as any other expresses the phase of Millenarianism during the dark age. For, "Truly this age is one in which we behold a complete subversion of all the original institutions of Christianity. The Bible became a sealed book, and the doctrines of the Bible were altogether eclipsed, at first by the inventions of philosophy, then by views of priestly and sacramental efficacy, and after, or rather in conjunction with these, by scholastic subtleties and corrupt practices."

No wonder then that Millenarianism is lost sight of during that period. It was hidden, with the true Church itself, God's hidden ones, in their secluded homes.

But in that dark age we have the first well-defined development of Millenarian fungi in the Augustinian Theory. Augustine, bishop of Hippo, at first a Millenarian, was induced to abandon it through the influence and misrepresentations of its enemies, and to seek a substitute for it, which was, "that the Millennium of Satan's being bound, and the saints' reigning, dated from Christ's ministry, when he beheld Satan fall like lightning from heaven; it being meant to signify the triumph over Satan in the hearts of true believers, and that the subsequent figuration of Gog and Magog, indicated the coming of Antichrist at the end of the world,—the thousand years being a figurative numeral, expressive of the whole period intervening. It supposed the resurrection taught, to be that of dead souls from the death of sin to the life of righteousness; the beast conquered by the saints meant the wicked world; its image, a hypocritical profession; the resurrection being continuous till the end of time, when the universal resurrection and final judgment would take place." He also held that the earth would be renewed, and that the saints would have in it an everlasting Sabbath of rest. This theory was the product of Origen's allegorical method of explaining Scripture.

An opinion that the Millennium had already begun, engendered by the earthly pomp and grandeur of the Church under Constantine, led many to embrace this theory, which prevailed among certain writers through the middle ages, down to the Reformation, and afterwards among some of the leading Protestant divines. Many who adopted this view, and dated the Millennium at the first coming of Christ, expected the end of the world about A. D. 1000, and as the time drew nigh, filled the Roman Empire with consternation, adding much to the fanaticism of the Crusades which originated in their superstitious pilgrimages to the Holy Land, by which they thought to propitiate the Judge of all.

Soon after the Reformation another Millenarian fungus was developed in the Anabaptists of Germany. These Anabaptists were not Millenarians. Their theory was as adverse to Millenarian doctrine as that of Augustine. Mosheim says, "They gave themselves out for the mssengers of heaven, invested with a divine commission to lay the foundations of a new government, a holy and *spiritual* empire, and to destroy and overturn all temporal rule and authority, all human and political institutions." Again, "A handful of madmen, who had gotten into their heads the visionary notion of a new and *spiritual* kingdom, soon to be established in an extraordinary manner, formed themselves into a society under the guidance of a few illiterate leaders, chosen out of the populace, and they persuaded not only the ignorant multitude,

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but even several among the learned, that Munster was to be the seat of this new and heavenly Jerusalem, whose *spiritual* dominion was thence to be propagated to all parts of the earth." Again, "The ancient Anabaptists who trusted in an extraordinary direction of the Holy Spirit, were (under the pretended influence of so infallible a guide), little solicitous about composing a system of religion, and never once thought of instilling into the minds of the people just sentiments of the Deity."

From these quotations it is evident that the Anabaptists were not believers in the personal reign of Christ on earth. They did not therefore wait for the Lord from heaven, but acting upon the notion that *the Kingdom of Christ was the visible Church*, and that the time had come "in which God himself was to dwell with his servants in an extraordinary manner by celestial succors, and establish on earth a kingdom truly *spiritual* and divine," and "would set apart for this grand design a certain number of chosen instruments, divinely assisted and prepared for this work by the extraordinary succors of the Holy Spirit," and imagining themselves to be those chosen instruments, they preached, exhorted, admonished, and reasoned, in a manner that seemed proper to gain the multitude," &c. But when they saw that these methods of making proselytes were not attended with such rapid success as they fondly expected, they had recourse to more expeditious measures, and madly attempted to propagate their fanatical doctrine by force of arms. And Munzer and his associates, at the head of a credulous and deluded rabble, declared war against all laws, governments, and magistrates of every kind, under the chimerical pretext, that Christ was then to take the reins of civil and ecclesiastical government into his own hands, and to rule over the nations. But this seditious crowd was routed and dispersed by the Elector of Saxony and other princes. Munzer was put to death and his counsellors dispersed.

Afterwards, another faction, "in 1533, made themselves masters of the city of Munster, deposed the magistrates, and committed all the enormous crimes and ridiculous follies which the most perverse and infernal imagination could suggest. John Bockhold was proclaimed king and legislator of this new hierarchy;" and they anticipated the speedy *conversion of the world* by the propagation of their spiritual dominion; "but his reign was transitory and his end deplorable; for Munster was in 1536 retaken, after a long siege, by its bishop and sovereign, Count Waldeck, the New Jerusalem of the Anabaptists destroyed, and its mock monarch punished with a most painful and ignominious death."

Such is briefly the account Mosheim gives us of the most fanatical portions of the Anabaptists, and from this we learn that they belonged to the *Spiritual-reign fungi*, holding that "the visible Church is the kingdom of Christ," and "that this was to become universal through the extraordinary succors of the Holy Spirit."

Mosheim further traces their peculiarities to this dogma, viz., "that the kingdom of Christ, or the visible Church which he established upon earth, was an assembly of true and real saints, and ought therefore to be inaccessible to the wicked or unrighteous, and also exempt from all those institutions which human prudence suggests to oppose the progress of iniquity or to correct and reform transgressors," so that their fancies and extravagancies are traceable to the same source as the Augustinian Theory, the pernicious method of interpreting Scripture introduced by Origen, and which has been productive of numerous errors on all points of Christian doctrine.

The MENNONITES, whose "religious opinions flow directly from the ancient doctrine of the Anabaptists," believe "that all men who have died shall be raised on the last day, and with those then alive, who shall be changed in the twinkling of an eye, shall be placed before the judgment-seat of Christ, and the good be separated from the wicked; that the good shall be taken up with Christ into everlasting life, and the wicked shall be thrust down into everlasting pains of hell;" thus ignoring completely the first resurrection, except it be in a mystical sense, and the reign of Christ on earth for a thousand years, except it be in a spiritual sense.

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Their Millennium, if they look for any, is the same as that of the Anti-millenarians—a mystical coming and spiritual reign of Christ, to be effected by the conversion of the world through the preaching of the Gospel and extraordinary operations of the Holy Spirit. Such was the doctrine of the ancient Anabaptists, and they only surpassed their modern brethren of like faith in the superabundance of their zeal in an attempt to hasten the conversion of the world by the use of the sword. They were a branch of the Augustinian fungus.

About the same time there arose in England another development of Millenarian fungi, in a sect called "THE FIFTH MONARCHY MEN," whose leader was one Thomas Venner, a wine cooper. "They derived their name from maintaining that there will be a *fifth universal monarchy* under the personal reign of Jesus Christ upon earth. This sentiment is similar to that of the Millenarians; but with this important difference, that the latter were willing to wait till Christ comes to assume the government, whereas the former attempted to take possession of it in his name."* They were very imperfectly acquainted with the Millenarian doctrine, or they could not have fallen into so mischievous an error. Their conduct was so contrary to the Millenarian doctrine, and so agreeable to the Anabaptist theory, that it raises a doubt whether the historian was not in error in regard to their sentiment; that instead of the personal reign of Christ they possibly believed in his spiritual reign. We are the more inclined to this view of the case from the fact that they have been associated in their faith and practice with the Anabaptists, and the latter have been erroneously called Millenarians.

The next development of Millenarian fungi is the WHITBYAN THEORY, which was first put forth by Daniel Whitby as a *new hypothesis* in the seventeenth century. He thus states it: "That after the fall of Antichrist there shall be such a glorious state of the Church by the conversion of the Jews to the Christian faith, as shall be to it life from the dead; that it shall then flourish in peace and plenty, in righteousness and holiness, and in a pious offspring; that then shall begin a glorious and undisturbed reign of Christ over both Jew and Gentile, to continue a thousand years, during the time of Satan's binding; and that as John the Baptist was Elias, because he came in the spirit and power of Elias, so shall this be the Church of the martyrs, and of those who had not received the mark of the beast, because of their entire freedom from all the doctrines and practices of the Antichristian Church, and because the spirit and purity of the primitive martyrs shall return."

This hypothesis is in spirit and substance the same as the Augustinian, with which it agrees in rejecting the Millenarian doctrine, in making the second coming of Christ post-millennial; in the idea of a spiritual reign or domination of evangelical religion, and only differs from it in some of its minor details as to the commencement, duration and extent of that spiritual reign, and the mystical meaning of the first resurrection, &c., offshoots of the Origen method of interpretation.

Apparent as are the absurdities of this fungus, it has strangely obtained general credence among the Protestant sects; and by all, as if aware that it will not bear the light, is zealously guarded from investigation in their several religious periodicals.

The next Millenarian fungus is Prof. Bush's theory of the Millennium, published in 1832. It was, that the binding of Satan signified the fall of Paganism in the Roman Empire, between A.D. 395, and 450, at which time his Millennium begun, and that it ended about 1453, when the Turkish power was established in Western Asia. The angel which bound the Dragon denoted the official ministry of the empire. The abyss into which he was cast meant the unknown world beyond the bounds of the Roman Empire. The thrones seen were those of England, France, Spain, Portugal, Italy, and Germany, and they that sat on them were their rulers. The souls seen, represented the Waldenses, Albigenses, Lollards and other martyrs who suffered, yet lived in their steadfast adherence to the truth, and reigned in their sufferings, having the martyr's crown as the blessed

* Encyclopædia of Religious Knowledge.

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badge of their kingship. The rest of the dead signified the ungodly or spiritually dead, and who really never live again.

This is the sublimated conception of an allegorist of the Origen school, who, having proved to his own satisfaction that the Millennium was past already, not many years after, wrote again to prove that the dead rise not.

The next phase of Millenarian fungi is the MORMON THEORY, which they thus state: "We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisal glory." If we believe Joseph Smith, it was the sectarian divisions and conflicting opinions among them, which turned his mind into a new channel, and Mormonism is the "fungous outgrowth." In forming his religious opinions he incorporated in his creed the doctrines of Israel's restoration, and Christ's personal reign on earth; as also the doctrines of God and Christ and the Holy Spirit, faith, repentance, and baptism. But he may have, after the manner of the sects, falsified all these doctrines, as he has the doctrines of Israel's gathering and Christ's Kingdom, by adding his own dogma, that Zion will be built on this continent, and that the gathering of Israel and seat of Christ's kingdom will be here. Millenarianism is not responsible for such an interpretation or assumption, which seems rather to belong to the Antimillenarian method of wresting the Scriptures from their literal meaning. It is a fungous growth of the pernicious, allegorical and spiritualizing system of scriptural exegesis.

The last of the Millenarian fungi is the MILLERITE THEORY and the several phases it has assumed. This form of Second Adventism differs essentially from Millenarianism in denying the literal restoration of Judah and Israel, and the subjection of all nations under the government of Christ and his saints, and in maintaining the utter destruction of all mankind, except the saints, with the earth, by a general conflagration at the coming of Christ, and in making the Millennium to be merely a thousand years of glory and felicity to be enjoyed by Christ and his saints on a new earth created out of the ashes of this one, arranged for the year 1843. This theory was formed by adopting the Millenarian doctrine of the personal reign of Christ and his saints on earth as distinctly taught in the Scriptures, and then interpreting all predictions relating to Israel's restoration, the subjection of the nations, &c, by the Origen method of exegesis. And after the year 1843 expired, they successively fixed upon new dates for the advent, based upon professed discoveries of errors in the former, all eventuating in fresh disappointments. New features were also added to the theory, until, under the manipulating hands of different factions, it has assumed different antagonistic shapes.

Its abettors now call themselves SECOND ADVENTISTS. They agree or seem to agree with the Millenarians in believing in the second coming of Christ, the resurrection of the saints at His coming, and their personal reign on the earth; though some give to their residence an atmospheric location. They generally deny the restoration of the natural seed of Abraham, spiritualizing all predictions relating to Israel, and apply them to the seed of faith and the inheritance in the resurrection. They maintain that all unbelieving Jews and Gentiles will be destroyed with the earth in a general conflagration, and an end put to the race and the work of mediation and salvation altogether. That out of the ashes of this earth God will create a new one, which will be the everlasting abode of the saints; and that the Millennium is only a thousand years of glory and felicity for the saints prior to the resurrection of the unrighteous. Some deny the consciousness of the human spirit in the intermediate state. Some deny the resurrection of the wicked; some believe they will be raised and judged, only to be finally annihilated. But these and other notions are only fungi, developed by pernicious methods of interpretation which are no part of Millenarianism, and for which Millenarianism is in nowise responsible. Men do not condemn the Bible because of the absurdities often engrafted upon it; nor is Millenarianism to be condemned for the vagaries which have been put forth on the topics on which it treats. * *

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THE TWELVE APOSTLES.

See MATTHEW, 10 : 2–4.

THE word *Apostle* is compounded of two Greek words (*απο, from*, and *Στελλω*, to *equip* or *send*), signifying that which is fitted up and sent out on a special mission. So Christ is called "the *Apostle* of our profession," as he was prepared and sent by the Father on the great mission of our salvation. And so Epaphroditus is called an *Apostle* (Phil. 2 : 25, Greek), for the reason that he was equipped, furnished and sent by the Philippian Christians to minister to the wants of Paul in his afflictions. The classic Grecian writers used the word to denote persons employed at a distance to execute the commands of the supreme power. It is often appropriated to ambassadors and naval commanders. In its most common Christian acceptation, it is used to denote those first Christian teachers who had their instruction and commission directly from Christ as the teachers and propagators of his religion.

There are fifteen persons named in the Scriptures to whom the title is applied in the general sense of eminent and successful preachers of the Gospel, and having some special commission with reference to it. There are, however, but *twelve*, to whom the title in its highest and most significant sense belongs. The wonderful woman of the Apocalypse who symbolizes the Church of Christ, has "upon her head a crown of *twelve stars*." The heavenly Jerusalem—"the Bride, the Lamb's wife,"—has "*twelve foundations*, and in them the names of *the twelve Apostles of the Lamb*." Jesus says to Peter concerning this inner college of his followers, that in the *παλλιγγενεσια* or new world, they "shall sit on *twelve thrones*, judging the *twelve tribes* of Israel." These passages would seem to imply and prove, that there are properly and strictly speaking but *twelve Apostleships* and twelve Apostles, viz., the twelve named in the passage referred to at the head of this article, with Paul substituted for Judas, who lost his place by his perfidy.

The reason why the Saviour selected the number *twelve* in constituting ambassadors to go forth and found his Church in his name, may be found in part at least in the fact that the Jewish economy started with the twelve patriarchs and was made up of twelve tribes. The theocracy was the type of the kingdom of God. There is also a mystic sacredness connected with this number. We not only have twelve Apostles, twelve patriarchs, twelve tribes, but we also have twelve signs in the zodiac, twelve months in the year, twelve jurymen to represent the country in deciding all questions of law, twelve thousand sealed ones of each of the twelve tribes of Israel, twelve loaves were on the table of shewbread in the temple, and twelve manner of fruits are borne by the tree of life; at twelve years old Christ held his disputation with the Doctors in the temple, and twelve times twelve thousand is the number of the sealed ones beheld in the vision of John.

It is also to be observed that the Saviour chose for his Apostles a very plain and humble class of men. They were not great men, but what we would call "working-men," of a class with the Saviour himself, who was an ordinary carpenter. This is always and everywhere the most substantial class in the community. They till the soil; they make our fabrics; they build our houses and our ships; they fight our battles; and from among them have sprung the greatest and most effective men in Church and State whom the world has produced.

The first named in this college of Apostles is *Peter*. He was the son of Jonas, the fisherman, and was originally called Simon; hence, sometimes, Simon Peter. He was a native of Bethsaida, in Galilee, a resident of Capernaum, and a fisherman too. He is in some instances also called Cephas, which is the Hebrew for Peter. His name always comes first among the Apostles, and is to be regarded as the foremost among them. The reason of this is in part that he was first called, in part that he was the oldest, and in part from the peculiarities of his nature and temperament. In a company of men associated for the same purpose, even without appointment or difference of rank, some one will be the principal speaker, and becomes such from the qualities which characterize him naturally. So it was in this case. Peter indeed had some honors conferred upon him beyond the rest of the Apostles, but not honors of rank or

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official power over them. He was simply the foremost among equals in rank and office.

The career of Peter presents "a remarkable combination of great natural talents and virtues, with peculiar weaknesses. He was distinguished from the other eleven by an ardent, impulsive, choleric, sanguine temperament, an open, shrewd, practical nature, bold self-confidence, prompt energy, and an eminent talent for representing and governing the Church. He was always ready to speak out his mind and heart, to resolve and to act. But these natural endowments brought with them a peculiarly strong temptation to vanity, self-conceit, and ambition. His excitable, impulsive disposition might very easily lead him to overestimate his powers, to trust too much to himself, and in the hour of danger, to yield with equal readiness to entirely opposite impressions. Hence his denial of his Lord, in spite of his usual firmness and joy in confessing him. In depth of knowledge and love he fell short of a Paul or a John, and hence was not so well fitted as they for the work of perfecting the Church. His strength lay in the fire of immediate inspiration, in promptness of speech and action, and in an imposing mien, which at once commanded respect and obedience. He was born to be a Church leader; and his powers, after proper purification by the Spirit of Christ, admirably fitted him for the work of beginning, for the task of founding and organizing the Church."

It does not appear that Peter ever settled permanently in any place after the resurrection of the Saviour, but exercised his Apostleship in various missionary visits to his brethren of Israel in different sections of the world. Twenty years after the crucifixion, we find him at Antioch, in company with Paul and Barnabas. Origen and Eusebius tell us, that he preached to the Jews, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. He wrote two books of the New Testament, called "The Epistles General of Peter." He suffered martyrdom under the persecutions of Nero, in the year 64 or 67. The form of his death was nearly the same as that of his Lord. He was crucified with his head downwards; and so left the world to enter into his rest.

The second named in the list, "*Andrew*, Simon Peter's brother," we know less about. According to Origen and Eusebius, he preached in Scythia, and perhaps also in Asia Minor, Thrace, and Achaia. It was he who first brought Peter to the Saviour. His Apostolic career is noted for many remarkable miracles which he wrought. The wife and brother of Ægeas, the Roman proconsul, were converted through his labors, which so enraged that cruel officer, that he had him put to death, at Patræ in Achaia. He also was crucified, but unlike Peter and his Lord, he was nailed horizontally to the shameful instrument.

The third named in the list is "*James*, the son of Zebedee." There is some confusion in reference to the Jameses that are mentioned among the Apostles. There is one known as "James the Just," who, next to Peter, held the highest position among the Jewish Christians, and appears as the head of the Church at Jerusalem. The account from which he gets his peculiar designation is contained in Hegisippus, who says that there were many Jameses; but that this one was holy from his birth; that he never shaved, never anointed himself even with oil, and never bathed; that he alone among Christians was permitted to enter the temple sanctuary, as he wore none but linen garments; that he was so often found on his knees in the temple praying for the forgiveness of the people, that his knees became hard like those of a camel; and that on account of his extraordinary righteousness he was called the Just. He presided in the council held at Jerusalem to decide the question between Paul and his accusers at Antioch, respecting the obligation to observe Jewish ceremonies. He wrote one of the books of the New Testament which bears his name and peculiarities. He was beheaded with the sword by order of Herod, in his persecutions of the Jewish Christians.

The fourth in the list is *John*, the brother of James, "the disciple whom Jesus loved." "He seems to have been of a quiet, earnest and meditative turn." He had not the ardor, impetuosity, or energy of Peter, but possessed "a deep affectionate nature, which gave him his peculiar religious genius, and made him the

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dearest of the Saviour's chosen friends." He lived the longest of all the Apostles, and is the only one of them that died without violence. For a time he accompanied Peter, preaching, working miracles, and enduring persecution from the Jews at Jerusalem. He also labored in Samaria, and afterwards preached the Gospel to the Parthians and Indians, and also to the people of Lesser Asia. Under the persecution of Domitian he is said to have been put in a caldron of boiling oil, from which he was miracuously delivered unhurt, and then suffered banishment to the Island of Patmos to be starved to death. He was however recalled under the Emperor Nerva, and made his home at Ephesus, where he continued until he died, being nearly one hundred years of age. He wrote five books of the New Testament; the Gospel which bears his name, his three small Epistles, and the Apocalypse, or book of Revelation. Two anecdotes related of this Apostle in the last year of his life may here be noted.

One is given by Clement of Alexandria, and is an affecting testimony to the tender, devoted faithfulness of the aged pastor. Having returned from Patmos to Ephesus, in a visit to the surrounding region he met with a youth, whose beauty and ardor so engaged his interest, that he handed him over to the special care of a pastor to instruct him in the Gospel, and receive him into the Church by holy baptism. But the pastor was not very vigilant, and the youth, too soon deprived of paternal care, fell into bad company, and even became leader of a band of robbers, surpassing all his associates in bloodthirsty violence. Some time afterwards, the old Apostle came again to that town, and anxiously inquired after the young man. With a sigh the minister answered: "The youth has apostatized, and become a robber. Instead of being in the Church, he now dwells with his companions in a mountain." With a loud cry the Apostle rent his clothes, smote on his head, and exclaimed: "O what a guardian I placed over the soul of my brother!" Taking a horse and a guide, he hurried to the retreat of the robbers. Seized by the guard he made no attempt to escape, but begged to be brought to the leader, who at once recognized the Apostle and fled for shame. The old man, forgetting his age, pursued him, crying: "Why fleest thou from me, O child! from *me*, thy father, an unarmed old man? Pity me, O child! Be not afraid! Thou still hast hope of life. I will account to Christ for thee. I will gladly, if need be, die for thee, as Christ has died for us. Stop! Believe that Christ has sent me." The old man's cries were like swords to the soul of the young robber. He stopped, threw down his instruments of murder, and began to tremble and weep bitterly. When the aged Apostle came up, the youth clasped his knees, prayed with strong lamentation for pardon, and with his tears of repentance, as it were, baptized himself a second time. The Apostle assured him, that he had obtained forgiveness for him from the Saviour, fell upon his knees, and kissed his hand. He then led him back to the congregation, and there prayed earnestly with him and exhorted him, till he was able to present him as an example of thorough conversion.

Another incident, equally touching, is related by Jerome. In his extreme old age John became too weak to walk to church, but would have himself carried there. And when he could not make any longer discourses, he still would say: "*Little children, love one another.*" When asked why he continually repeated this one exhortation, he replied, "Because this is the command of the Lord, and enough is done if this one command is obeyed."

The next in the list is *Philip* of Bethsaida, not Philip the deacon and evangelist, who preached so effectually in Samaria, but another and older Philip. Our information concerning him is very scanty. He does not seem to have been a man of marked traits. It was he whom the Saviour asked how bread could be procured for the five thousand, whom he afterwards miracuously fed in the wilderness. It was he who asked Jesus to show him the Father, and he would be satisfied. He is said to have preached the Gospel in Upper Asia, south of the Hellespont and the Euxine Sea. He died a martyr at Hieropolis in Phrygia by being hanged against a pillar. His daughters are represented as very pious and devoted women.

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Bartholomew, the sixth on the list, is the same as Nathanael, whom the Saviour spoke of as "an Israelite indeed, in whom was no guile." He sprang from Cana of Galilee, and was at first unwilling to believe that Christ could be a Nazarene; for he could not admit of anything good coming out of Nazareth. He for a time accompanied Philip in his Apostolic labors. He is said to have preached the Gospel in India, also in Lycaonia and Armenia Major. He afterwards suffered martyrdom, having been flayed alive, and then nailed up with his head downwards, by order of some barbarous king whom he offended with his preaching.

The next is *Thomas*, called Didymus, or the Twin. He appears in the Gospel history as "a man of melancholy, skeptical, and wilful turn, who would believe only on the palpable testimony of the understanding and experience, but held fast what he had once come to believe with great decision." It was he that proposed to go with Jesus in his visit to the family of Lazarus, and to die with the Saviour, who was about to endanger his life by returning again to Judea. It was he that insisted upon putting his fingers in the Saviour's wounds before he would believe the story of the resurrection. After a stay of several years in Jerusalem, he preached the Gospel in the Parthian Empire, East India, and some think even in China. He suffered martyrdom in Meliapour, by being run through with a lance. The Portuguese, about three hundred years ago, found Christians of St. Thomas still abiding in this region.

The eighth in the catalogue is *Matthew*, who is also called Levi. "He was a Galilean by birth, a Jew by religion, and a publican (or tax-gatherer) by office." His residence was at Capernaum. He was the writer of the first book of the New Testament, the Gospel which bears his name. He preached the Gospel very successfully in Ethiopia, and perhaps also in some countries of Asia. He is said to have been slain with the sword in the city of Ethiopia.

The next we note is "*James* the son of Alpheus," called the brother of the Lord. He labored in the Southwestern part of Palestine, afterwards in Egypt, and was crucified at Ostracine in Lower Egypt.

The tenth is "*Lebbeus*, whose surname was Thaddeus." He is also called Jude or Judas. He is the author of the vigorous little epistle which forms next to the last book in the New Testament. The scene of his Apostolic labors was chiefly in Persia, where, through the instigation of certain magicians, he was put to a cruel death by being shot through with arrows.

The next is "*Simon*, the Canaanite," also called Simon Zelotes, or Simon the zealot, for his having been one of those who refused to pay tribute to the Roman government. His name, "the Canaanite," may refer to the same fact, that he held to the doctrine that Canaan belonged to the Jews and that they had a right to possess it without tribute to a foreign power. He was the only politician among the Apostles, and he only before he met Jesus. It is said that he preached the Gospel in Egypt, Cyrenica, Lybia, and Mauritania. It is also said that he succeeded James as chief pastor of Jerusalem, and was martyred under Trajan, when one hundred and twenty years of age. Others, however, insist that he was taken to Persia and Babylon, and murdered at Lunir.

There is yet one other name in the list, *Judas*, Iscariot, to whose name we have the short but significant appendage, "who also betrayed Jesus." This tells the whole story.

Looking back over this list of the Saviour's Apostles, we notice how varied they were in their natural gifts and peculiarities, showing what diverse and contrary elements the Gospel can mould into its service and unite into one harmonious whole. There was Peter, with his sanguine, fiery quickness, prompt decision, and tact for leadership. There was James, cold, phlegmatic, and practical. There was John, melancholic, contemplative, loving and maidenlike. There was Thomas, the skeptical, and hesitating, and quiet. There was Nathanael, the lover of nature and solitude and prayer. And others with still other qualities. Yet they were all Christians, all true Apostles, and each embodied, preached, and held but one and the same Gospel. There was unity in the diversity and diversity in unity.

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Special Contributions.

SPIRITUALISM.

THE MORE SPECIOUS OF ALL PRESENT FORMS OF INFIDELITY.

BY WILLIAM R. GORDON, D.D.

By infidelity, we mean disbelief and denial of the cardinal doctrines of the Bible received by all evangelical denominations of Christendom. It is protean-shaped in each of its general divisions of Deism, Rationalism, Pantheism, modern Spiritualism, Atheism, and pseudo-Christianity. With the outlines of each of these forms we are, alas! too familiar, and, therefore, need not now stop to specify or contrast the advantages they respectively possess over those minds whose lack of knowledge and want of stability expose them to all the results of conquest by either of these assailants. We confine ourselves to the inquiry: "Which of these forms is the more specious?" Which has the more plausible address, and which has, in itself, the greatest adaptation to gain the consent of a mind uninfluenced by the Gospel, or unsettled in its religious opinions? Which is the more successful as a rival to the rest in their common effort to sap the foundations of our Christianity? Whichever form is found to have made the greatest strides in the same space of time, and accomplished the most by whatever is peculiar to itself, that form, *ipso facto*, has proved itself the more specious. Without any hesitation we say, and think we can prove, that modern Spiritualism is the more plausible, the more pleasing, and the best calculated to influence and permanently control every mind of the aforesaid description brought within the reach of its power. When we say this, we feel quite sure of our ground. All other forms of infidelity, cheerless and cold as they are, have met with very variable success among those upon whom their efforts have been expended, but this form can boast of success almost invariable among those persuaded to parley with it. Professors of the religion of Christ have forsaken the Church and fallen into its ranks. Men of all classes and professions have bowed to it as the mighty power of God. Naked infidelity, in any of the other forms, cannot very well succeed where a Christianized public sentiment has long prevailed. It has to meet with educational prejudices among the masses, whose repellent force it cannot cope with. Not so with modern Spiritualism; it has often overcome these, when fortified with age and experience, and has gained trophies from the pulpit, as well as from the pew of the Christian church. The difficulty in the way of other forms of infidelity is simply that which obstructs the progress of a barefaced lie, but this force eludes all such obstruction by the administration of consolation to the heart from the seen and the tangible of a novel and exhilarating experience.

Now, we believe the Devil to be the concoctor of all forms of infidelity, because Christ said: "He is a liar from the beginning, and abode not in the truth." For this reason we insist upon the rectitude of our answer, because, of all his devilish experiments upon a world of mind opened by sin to his darkly-concealed and deadly-effective influences, modern Spiritualism is the latest improvement upon his old devices, and, for him has, and still answers the purpose

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of a best result. He has tried to force infidelity upon the masses of the ignorant and credulous in all ages and countries pervaded by the truth of God; and these compose by far the largest portion even of the best-conditioned community on earth. The infidelity of sciolists and scoffers who play off their rockets from the boasted elevations of an untrammelled intellectualism, deals very much in metaphysical subtleties, abstract reasonings, and pretentious phraseology, of which common minds are impatient, and however attractive to those of more enlarged comprehension, have but an indifferent success with the laboring classes, because they are above the grasp of a sensuous apprehension, and beyond the care of an indifferent heart. All this, however, is avoided in modern Spiritualism, which is adapted to take strong hold of the common mind, and turn to its own advantage human weaknesses in every grade of life.

But what is modern Spiritualism? We answer: It is a sensualizing Pantheism taught through necromancy. It is the revival of heathenism with all its "doctrines of demons." These are enforced by the manifestations of phenomena never yet accounted for on natural principles, accredited to the spirits of the departed, and thus it plays upon the strength of our emotional nature. It ignores the Bible as a guide suited to the present wants of our race, but at the same time yields to it an historical value, and an avowed reverence, as containing the elements of Spiritualism from Genesis to Revelation. It opposes Christianity, not as an effete superstition, like most of the other forms do, but only as having already served its purpose, and is no more useful to man in his present state of progressed development. It takes the Bible as its text-book to enforce the *argumentum ad hominum* in behalf of its own doctrine and practice of spiritual intercourse. If you point to the meanness of its origin, and the paltry wonders of its rattles, it turns your attention to the estimate which proud Pharisees put upon the Nazarene and the Galilean fishermen with their tackle and smacks. If you deny its doctrine of spiritual intercourse with the departed, it reminds you that Samuel held intercourse with Saul through a spiritual medium denominated a witch in those days. If you deny that departed spirits make revelations to the living, it is ready with a proof-text from Revelation, 22d chapter, where the revealing spirit said to John, who was inclined to worship him: "See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets." And if the Bible teaches that spirits of old (for angels are spirits) did converse with men, where does it teach that this channel of heavenly communication is permanently closed? Why may not the scene of Jacob's ladder and similar communications be again realized and enjoyed in the trance state? If you object to necromancy, it retorts that the parable of Dives and Lazarus recognizes the fact of spiritual missions by the dead to the living. If you point to the trifling nature of some of its reported communications, you are referred to the Canticles of an old free-lover called Solomon, whose poetical work under that name is nothing more nor less than a magnificent love-song. If you object to the mediums, they will prove from the Bible that even an ass may be a good one.

Modern Spiritualism does not ridicule the Bible, nor blaspheme like other forms of infidelity. On the contrary, it claims to have greater resources for the suppression of atheistic opinions and the spirit of unbelief, than Christianity can boast of, for the moral evidences of the latter are rendered doubly effective by its ability to enlist the sensuous experience of man in this life, to aid him to just conclusions as to that which awaits him in the life to come. Instead of exploring the Bible for the purpose of discrediting its facts and pointing out its contradictions, it has a much more satisfactory way of disposing of the difficulties raised by its adversaries. It honors that venerable book as the inspired record of Spiritualism, accepting all its facts and revelation of facts, but claiming the right to reject its speculative doctrines, on the ground that they only express the conflicting opinions of spirits variously circumstanced, but not so far progressed in knowledge as those who now enter the bliss of immortality from this world in its present

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state of enlarged intellectual attainment. Thus it uses the Bible for the confirmation of its own ruinous errors in the minds of men who are brought, by kind invitation, to test its truth. It assails the Bible, after the fashion of other forms of infidelity, but by a more plausible perversion than has ever yet been attempted.

Its great boast is, that it has "brought life and immortality to light," by a demonstration immeasurably beyond the moral evidences that form the argumentative basis of our pulpit performances. When Christianity began its career, it had to produce extraordinary evidence for extraordinary claims. So modern Spiritualism, being an advance upon Christianity, has to present supernatural props in the method chosen by spirits of telegraphing from the spirit-world through the nervous system of living agents suited to their purpose. And what matters it what may be the means employed, so long as the end is secured? This world is the rudimental sphere and centre of seven concentric circles. The one immediately above us, about thirty miles high, according to the modern revelation, is the abode of bad spirits, and answers to the New Testament idea of hell, in which Satan, or the personification of evil, is "the prince of the power of the air." This accounts for the awful amount of sin and iniquity in the world. But there is to be a universal restoration, and the progressive development of all souls will eventually lead them from one sphere of happiness to another, in the ascending scale, until all shall reach the highest heaven of immortal bliss.

To be sure, there is a little difficulty here. Good spirits have to wade through hell to communicate with us, and surely they would not like the journey; but this is obviated by correcting the false gloss put upon the word *hell* by the priests of Christianity. Even according to them, "fire and brimstone" are figurative terms to denote intensity of mental suffering, just as "the worm that never dies" means the tortures of a guilty conscience. So that the hell of the New Testament simply denotes the sphere where suffering spirits are temporarily confined, and therefore the terrors thrown around that term, belong to individuals in a place of darkness, through which good spirits may pass to us without harm.

These, and kindred things, are made known to us by spirits whose high commission it is to introduce a new dispensation into the world. And as the unpromising cause of Christianity gained its first vast numbers from the middle classes, and won its triumph through physical manifestations, which were withdrawn after the thing proved was established; so the theory of modern Spiritualism has gained, and when similarly established, physical manifestations will disappear. In short, it claims the Bible as the good old foundation upon which was reared the temple of Judaism, good for its day; but as the process of development went on, this house was taken down, and supplanted by a better one; so Christianity, also good for its day, is now dilapidated and worn out. A higher spiritual economy has come, and the decaying fabric of Christianity in turn must yield its site up to the nobler structure of modern Spiritualism now forming, which has proved itself, in advance, capable of covering all nations under its benignant roof, and able to satisfy the longings of man's immortal nature by introducing a connecting link between his present and future experience, in virtue of which he shall be able to understand the one by the other, and thus rejoice in this high privilege of his progressed development.

Such, in brief, is the theory of this form of infidelity. We may deem it all moonshine, and so it is; nay, worse, it is the devil's delusive *ignis fatuus* that has ever cursed the world; and for that very reason it becomes us to understand so as to be able successfully to meet it. In order to perceive its perfect adaptedness to a wider sway and a more commanding influence than any other form of infidelity has gained, we have only to consider the large class of mind it is enabled to reach, and the condition of the most of men as to religious and moral principle. However shallow its pretentious arguments, we must remember they appeal not so much to the intellect as to the heart. Only let a man of no settled religious principle, bereft of friends near and dear to him, be subjected to the operations of Spiritual-

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ism, let him witness the unaccountable manifestations, receive intelligence upon private matters of interest to himself, statements of facts, and proofs of spiritual identity such as are common among Spiritualists, and a thousand to one he will be first confounded, then melted to tears, then won over to the delusion. Such is the strong fascination that will come over him, that by his necromantic entertainment his emotional nature will be intensely excited to enlarge his experience in this direction, his curiosity become morbidly strong, and a hankering desire to know what are the present conditions and circumstances of his disembodied friends, and what prospectively will be his own, and so he will be irresistibly drawn on. Let the holy principle of love, moreover, be set forth as the prompter of this last great effort of the spiritual mercy of high Heaven to our race, and let him be plied with such arguments as those already alluded to, and who does not see that he will be almost sure to embrace this most specious form of infidelity?

Look at the recent past. Men of intelligence, character, and good social position have greatly fortified the out-posts of modern Spiritualism—a system, if it may be so called, not yet twenty years old, which, though originating in our own country, has gone over the civilized world with amazing rapidity, rolling up its converts by millions. They have given it a literature, such as it is, contemptible enough, to be sure, but yet sufficiently plausible to fascinate that class of mind, always the largest, already referred to; men coming from all professions and grades of good and orderly citizens, they claim a respectability of intellectual, moral, and social position which no contrast can abash before the world. They are earnest men, and feel themselves able to meet you at every point.

These facts are well established, and since nothing is so unphilosophical as the bald denial of facts well attested, we must accept them as valid proof of the position herein assumed, or submit to the degradation of a course utterly inconsistent with the ordinary processes of human reason and modes of procedure in shaping human conduct. The argument of contempt proves nothing, hurts nobody, and will finally recoil upon those who have nothing better to offer. These men are intensely sincere, and sincerity everywhere claims rightfully some respect. If mere blatant ignorance and stupid credulity were the hands of their eloquence stretched forth in defence of their opinions, we might afford to let modern Spiritualism alone, with the assurance thus given that it would die of exhaustion; but all such calculations are false, and really arise more from fear than courage. Because we may not be in the way of meeting its pretensions, nor familiar with its appliances, having purposely avoided them, we must not think it is already in the last stage of consumption. Look among your Saturday's newspaper religious notices, and see what they are doing in the way of discussion in this city. Other cities, other sections, other countries present similar signs of its vigorous life. Its champions are not meanly furnished, nor are they unskilful in the use of their weapons. If they can do but little, as yet, with those who are carefully educated in the truth, they have done, can do, and will do more in the very bosom of the Church than all other advocates of all other forms of infidelity put together, while their success with the larger portion of common people, not church-goers, has been and will be greatly beyond that of the efforts of all other forms that have ever existed coeval with and rivals to Christianity. Many of their mediums are gross impostors. This they acknowledge, and point to the successors of Judas who have disgraced the Christian pulpit. Many of their adherents are licentious. They admit it, and point to the rascality and profligacy covered by a Christian profession. But if Christianity must not be held accountable for the character of its hypocrites, why should not the same leniency be extended to modern Spiritualism? Thus they have a *quid* for every *quo* in this debate.

Without unduly extending our paper, we think we have proved what we undertook to prove, by a line of remark which, however defective and synoptical, nevertheless shows that modern Spiritualism is the more specious of all the present forms of infidelity; and therefore the more dangerous. Let us remember the

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parable embracing this statement: "While men slept, the enemy sowed tares." We may imagine that it is wise in Gospel ministers to leave this subject alone. We may deem it imprudent to endanger our popularity and usefulness by intermeddling with its absurdities. We may excuse ourselves by saying that our attacks would only serve to give it greater prominence. But it will be found, in the long run, that all such arguments are at the sad expense both of our own stewardship and of the Church of God. If heathenism may be met by the missionary in the cities and hamlets of India without personal degradation, why may not heathenism in the stolen garments of the Christian faith be met by the minister of Christ without being subjected to the sneers and sarcasms of brethren whose avowed business it is to hunt upon the grounds of the enemy for souls betrayed into ruin, pulling them like brands out of the fire?

Had we time, we might prove in this connection that the Bible is never anticipated. We read in 1 Timothy 4: 1, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," and in Rev. 13: 13, of great wonders to be performed on the earth by the enemies of God and his Christ. Surely we should narrowly observe the signs of the times, and if "we are not ignorant of his devices" who "goeth about like a roaring lion," all the more fiercely because his time is short, it becomes us "to watch for souls as they that must give an account," and in conformity with this duty search out the arts and aims, and expose the Satanic wiles of modern Spiritualism.

THE HOPE OF ISRAEL—THE HOPE OF THE WORLD.

THE coming of Christ, the resurrection of the holy dead, the setting up of His kingdom, and His universal and everlasting reign, are the main elements in the great Bible doctrine of the Millennium; around which all the teachings of Moses and the prophets, of Christ and His apostles, cluster. This doctrine is presented in varied forms—in plain, simple language that a child could understand—in the most beautiful poetic figures and imagery, and in the most lofty and sublime symbolical representations. This doctrine underlies the whole system of revealed truth. It is the golden thread that binds all in one harmonious whole; and to the throne of God itself. The revelation of Jesus Christ and the restitution of all things, was the hope of Israel, and is the only hope of this sin-stricken and sin-oppressed world.

That the Lord Jesus, who once visited our earth, is to return to it again, must be perfectly obvious to every attentive reader of the sacred Scriptures. No unprejudiced mind can contemplate the numerous announcements of that grand and imposing scene, and remain in doubt. Enoch, before the flood, saw Him in the mighty distance of ages descending from heaven with myriads of His holy ones. Patriarchs and prophets saw Him—conversed with Him—wrote of Him—and affirm in the most positive terms, that he is to stand in the latter day upon the earth. The apostles and martyrs take up the story of His coming, and glory in the prospect; and the Lord Jesus himself adds the sanction of His own name in the declaration, "Behold I come." But for what purpose is He to come?

Some maintain that He will not come till the end of all things, and of time itself; and then simply to judge the world, and award its destinies. Others affirm His coming to be premillennial, for the renovation of the earth, the resurrection of the holy dead, the introduction of the latter day glory, and the setting up of His kingdom.

Here I cannot forbear the remark, that every argument and every objection, that can be raised and urged against the coming of Christ before the Millennium, lies with equal weight against His coming at the end of it to judge the world. This can as easily be done without His personal presence and supervision, as the things to be done at the beginning of that long period. If the glowing representations of His coming to set up His kingdom, and His reign, as King in Zion and over all nations, are to be turned into figures of speech, into fable and

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allegory—if an ethereal sense is to be assigned to them, and they are to be taken spiritually—why not carry out the principle? Why not apply this rule to the interpretation of those Scriptures, which describe the process of the last judgment? If His reign is to be purely spiritual, why is not His judgment to be spiritual? If what is said of His coming before the Millennium is to be taken figuratively, why is not what is said of His coming at the end of it to be taken in the same sense? Accordingly the bold step has been made by a late writer, who maintains that "the second coming of Christ, with its associate events, the end of the world, the resurrection of the dead, and the general judgment, must already have taken place, and all expectation of these events as still future, are forbidden by the Scriptures." The whole argument is based on the commonly received notion of a spiritual reign.

How then is the grand problem to be solved? Let us see. The high-priesthood of Christ was established on His first coming. He executed that office in the one offering and sacrifice of Himself. That coming was a real personal coming. His life and death were a visible reality. And the shedding of His blood, the great atonement for sin, a most wonderful reality. How then comes it to pass, that His second coming to execute His kingly office, is to be any the less real, visible, and personal? How significant the title, "The Prince of the kings of the earth." When revealed from heaven He is to take to Himself His great power and reign. Then will be fully answered the prayer, so oft and earnestly repeated, "Thy kingdom come." And this is the declared purpose of His coming.

In the memorable prophecy of Jacob, the setting up of His future kingdom is already indicated. Judah is now prostrate, but lies as a crouching lion, "Shiloh will rouse him up, and to him shall the gathering of the people be." This is yet to be verified. How wonderful the words of Balaam, "Out of Jacob shall come He that shall have dominion;" "and the shout of a king is among them." "I shall see Him, but not now; I shall behold Him, but not nigh; there shall come a star out of Jacob, and a sceptre shall rise out of Israel." "A man shall come of his sons and his arm shall rule many peoples; and his kingdom shall be higher than Gog, and his kingdom shall be exalted." I have quoted this passage, Numbers 7 : 24, as it stands in the Septuagint, which is doubtless the true reading. A change of seven letters in the Hebrew text restores this meaning to it. What the empire of Gog is to be in the latter days, is to be seen from the description of it by Ezekiel. Messiah is to triumph over the embattled legions of this tremendous power, in the day that His feet shall stand on the Mount of Olives; for He will then plead with all nations for his people. "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake, but the Lord will be the hope of His people, and the strength of the children of Israel." Then will it be known that He is the Lord dwelling in the holy city; and that "the time has come for the saints to take the kingdom, and to possess the kingdom forever, even forever and ever." How magnificent, and even beautiful, are some of the songs in celebration of this grand consummation.

"The Lord shall send forth the sceptre of thy might
From Zion; rule thou in the midst of thine enemies.
Nevertheless I was ordained king,
On Zion my holy mount.
For out of Zion shall go forth the law,
And the Word of the Lord from Jerusalem,
And He shall judge among the gentiles,
And shall rebuke many peoples.

"In the day of Thy power shall Thy people offer
Free will offerings in the glorious sanctuary.
Oh, sing unto the Lord a new song,
Sing unto the Lord all the earth.
Declare His glory among the gentiles,
His wonders among all peoples.
Honor and majesty are before Him,
Strength and beauty are in His sanctuary;
Give unto the Lord, oh ye kindreds of the people,
Give unto the Lord glory and strength;
Give unto the Lord the glory due to His name;
Bring an offering and come into His courts;
Oh, worship the Lord in the glorious sanctuary.

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The kings of Tarshish and of the Isles shall
bring presents;
The kings of Sheba and Seba shall offer
gifts;
Yea all kings shall fall down before him,
All nations shall do him service,
For Thy temple's sake at Jerusalem,
So shall kings bring presents unto Thee.
And it shall come to pass in the last days,
That the mount of the Lord's house shall be estab-
lished
On the top of the mountains, and shall be exalted
Above the hills, and all the gentiles shall flow
unto it,
And many people shall go thither and say,
Come, let us go up to the mount of the Lord,
To the house of the God of Jacob,
And He will teach us concerning His ways,
And we will walk in His paths."

It would seem to be perfectly obvious that the references here made to the Lord's house, and the glorious sanctuary, must be understood of the splendor and magnificence of the temple described by Ezekiel, to be built in those days of blessedness and peace.

How remarkable the faith, and explicit the testimony of Tobias and his son Tobit, even while in captivity at Nineveh! "Surely . . . . our brethren shall be scattered . . . . from that good land; and Jerusalem shall be desolate; and the house of God in it shall be burned. . . . . And that, again, God shall have mercy on them, and bring them again into the land, where they shall build a temple, but not like the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it forever, with a glorious building. . . . . And all nations shall turn and fear the Lord God truly, and shall bury their idols. . . . And the Lord shall exalt His people. . . . Oh Jerusalem the holy city! . . . praise the everlasting King, that His tabernacle may be builded in thee again with joy. Many nations shall come from far to the name of the Lord God, with gifts in their hands. Blessed are they who love thee, ... blessed are they who have been sorrowful for thee, ... bless God the Great King. . . . . For Jerusalem shall be built up with sapphires, and emeralds, and precious stones; thy walls, and towers, and battlements, with pure gold, and the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir. And all her streets shall say Alleluia; and they shall praise Him, saying, Blessed be God, ... who hath extolled it forever." How like some of the magnificent representations of John. Such was the faith of the pious remnant of Israel centuries before the Messiah came in the flesh. They believed that He would come and finally establish His kingdom on earth; gather the whole house of Israel, and bless the nations. And such is the teaching of Paul; and this teaching accords with the whole current of Scripture. Not a line, word, or letter, not one jot or tittle of its pure pages, no expression, no intimation even, is to be found of an opposite character.

Christ told His sorrowing disciples, that when the Son of Man should come in His glory, they, who had followed Him, in the regeneration should sit on the twelve thrones, judging the twelve tribes of Israel. They are to be princes in His future kingdom. And the establishment of this kingdom is the hope of Israel; and the only hope of this sin-oppressed world. When I say the only hope, I do not mean that no others are indulged. Many are sanguine in the expectation that present means and instrumentalities are to convert and save the race. But I mean that the coming and reign of Christ, is the only hope presented in the Gospel. Any and every other is doomed to bitter disappointment. J. D. P.

ISAIAH AND ST. JOHN.

The prophetic vision of Isaiah embraced a very extensive scene; covering not only centuries of years, but looking onward to Millennial and even to eternal realities. While called to admonish and to utter denunciations against, and judgments upon the Jewish and other nations of his own and immediately subsequent times, he looked forward to the appearing of our Immanuel Prince, in the period of His humiliation and suffering, and onward through

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the protracted period of Gentile supremacy when Jerusalem was to be trodden under foot, to the period of Israel's deliverance and of the triumph of the people of God at the revelation of the ever blessed One. He, having personally and visibly here on earth executed the offices of prophet and priest, is seen as coming as personally and as visibly to establish His throne and government in the full exercise of his *legal* office on the same earth, renewed and made meet for His glorious presence.

The careful, candid reader can hardly fail to perceive how much the mind of the holy seer rested on these scenes of coming glory. They seem to have been ever present to his thoughts. Hence, we find him intermingling with declarations which were to have their fulfilment in visitations of judgment or of deliverance in that or near-approaching generations, expressions which seem to forbid any such application, and which call for their verification in the yet future of our world's history. He glances from immediately impending scenes to those which are to close the present dispensation, and to inaugurate that to come.

While some commentators of our day are strenuous in their endeavors to explain most of these prophetic utterances by reference to the past dealings of the Lord with His people and His enemies—especially where they seem to give countenance to Millennarian views—others, although not advocates of these views, are constrained to confess that the forcible, often startling language of the prophet points to grand, appalling scenes yet to be enacted. Often do Lowth and Scott make this admission, especially in reference to the coming experience of the Jewish people. We think, that where prejudiced adherence to a mere spiritual or allegorical mode of interpretation of what remains to be accomplished for the Church, does not warp the judgment and blind the eyes, there cannot fail to be perceived these frequent allusions to a glorious future; a future which is only to be secured by as literal a fulfilment as that which all acknowledge to have marked predictions already accomplished. And to the believer in the Lord's personal and speedy coming to establish His kingdom, it is a source of great enjoyment and sometimes of surprise, to note this so frequent reference of Isaiah and other prophets, to what constitutes his own joyous anticipation of the KINGDOM TO COME.

These allusions are not always isolated intimations, or single references to the future experience of the Church and the world, but sometimes connected exhibitions. It is refreshing to find them blending most intimately and harmoniously with New Testament disclosures which have undoubted reference to coming events, and which, we believe, must be the *literal* fulfilment of the prophetic intimations.

As illustrative of what we mean, we present, in parallel columns, a few passages in their immediate connection, from Isaiah to St. John. They present the prominent consecutive events of the closing of the present age:

1. THE LORD'S COMING TO DESTROY HIS ENEMIES.

Come, my people, enter thou into thy chambers and shut thy doors about thee. Hide thyself, as it were, for a little moment, until the *indignation be overpast, for behold! the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity.*—Is. 26 : 20, 21.

I saw heaven opened, and behold! a white horse, and He that sat on him was called Faithful and True; and in righteousness *He shall judge and make war; and out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron.*—REV. 19 : 11, 15.

2. SATAN'S OVERTHROW.

In that day the Lord, with His sore and great and strong sword, shall punish leviathan, the piercing serpent, even leviathan, that crooked serpent; and He shall slay the dragon that is in the sea.—Is. 27 : 1.

And I saw an angel come down from heaven . . . and he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more.—REV. 20 : 1, 2, 3.

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3. The Resurrection of the Righteous.

Thy dead men shall live together, with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead.—Is. 26 : 10.

And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. . . This is the first resurrection.—Rev. 20 : 4, 5.

4. The Wicked Dead not Raised.

They are dead, they shall not live; they are deceased, they shall not arise: therefore hast Thou visited them, and destroyed them, and made all their memory to perish.—Is. 26 : 14.

The rest of the dead lived not until the thousand years were finished. —Rev. 20 : 5.

We are aware that, in the estimation of some, much of this is to receive a spiritual verification. The coming of our Lord, they instruct us, is not to be a personal, visible coming to "take vengeance on them that know not God," and "to be glorified in His saints, and to be admired in all them that believe," as He shall come to establish His kingdom in righteousness on earth. The conquest over the beast, and the false prophets, and the kings of the earth, and the remnant (Rev. 19), who shall be arrayed in deadly hostility against the "Faithful" and the "True," is to be a *moral* conquest. Their temporal destruction is to be their eternal salvation! "They will be subdued by the *word* of the Son of God," we are informed. The overthrow of Satan is to be the restraining of Satanic influence, "the state of things on the earth is to be, *as if* Satan should be withdrawn from the world." The "first resurrection," or that of the pious dead, is understood to be merely the existence of "a state of things *as if* the martyrs were raised up from the dead," "the raising up of an increased Christian zeal and holiness, the revival of the *spirit* and *energy* of the noble martyrs of old."

It is maintained that a literal resurrection is spoken of at the close of Revelation 20. But how this can be logically argued if the "first resurrection and the other events have an allegorical or spiritual import, it is difficult to understand." We see not by what legitimate law of interpretation the seemingly grand, glorious things predicted can be deprived of their strictly literal import in reference to either Isaiah or St. John. What a sad veiling from our vision, of some of the most imposing and wonderful scenes of Revelation, is the ordinary interpretation of these predictions. If the veil is to be taken away from Jewish minds, that they may behold their long-expected Messiah in the person of the rejected Jesus, so we pray that the veil may be removed from what we believe to be the blinded mind of the Church, that the "glorious things spoken of Zion" may be perceived and duly appreciated.

H. A. R.

Selections.

THE GOSPEL ACCORDING TO MATTHEW.

It is not believed that this inscription was prefixed to the Gospel by Matthew himself, but it has been so prefixed from the earliest ages, and has been always regarded as correctly ascribing the Gospel to its proper author. We note the peculiarities of this Gospel.

1. Almost the first which strikes a reader is *its systematic form.* Every part of it is distinguished by its orderly arrangement. The chronological order is set aside to a considerable extent, and a topical order is adopted, which is quite as valuable in its own way and for its own purpose. Discourses, parables, prophecies, miracles, are grouped together by themselves in separate characters. We have whole chapters devoted to each of them in suc-

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cession,—chapters with nothing in them but sermons,—chapters with nothing in them but miracles,—chapters with nothing in them but parables, and so on,—all classified according to their subject, and all bearing on the illustration of some particular feature of the official character of our Lord, or the demonstration of some particular claim, or other circumstance connected with it.

2. But the main peculiarity to be observed is *its distinct representation of Jesus as the Christ,—the Messiah promised to the fathers.* This was the representation which was specially required to secure and to confirm the faith of pious Israelites, who sought in Christ for "the Son of David, the Son of Abraham;" and, accordingly, there is reason to believe that Matthew primarily intended his Gospel for Jews, or at least for Christian Jews. On this account it may be called, not improperly, the Hebrew Gospel. Some, indeed, believe on the testimony of certain of the Fathers, that it was originally written in the Hebrew language, but this is again denied by others: and nothing can be positively affirmed on the subject, except that it is the Gospel for the Hebrews, the Gospel particularly designed for them. We do not find in it such explanations of Jewish localities and Jewish usages, as are common in the Gospel according to Luke, and the Gospel according to John, which were addressed in the first instance to Gentile readers. There is, on the contrary, a variety of allusion in it which seems to presuppose, on the part of its readers, an acquaintance with Jewish manners and peculiarities, such as could hardly belong to others than Jews. There is also a much greater frequency of reference in it than in the other Gospels to the fulfilment of Old Testament prophecy, together with other indications of a design to establish, on grounds specially adapted to command the conviction of Jews, the claim of Jesus as the Christ to the kingdom of His father David. There is also a continuously sustained reference in almost every chapter to the kingship and the kingdom of the Lord Jesus, as that in which He was pre-eminently proved to be the true Messiah. It must be obvious that this was absolutely necessary in a Gospel designed for Jews. They could receive no Saviour, welcome no Messiah, but such as answered to the character of the Son of David, the Son of Abraham, of One who was at the same time "both Lord and Christ."

3. Accordingly, this Gospel, as designed to command the faith of the Jews in Jesus as the true Messiah, is distinctively *the Gospel of His Messianic royalty.* As such, the memorial of it, or, if you will, the symbol of it, is not as the Church of Rome makes it, the man-face, but the lion-face of the cherubic symbol; at least, as the emblem of Judah's royalty, this hieroglyph most appropriately distinguishes or describes the peculiar aspect of the character and office of Christ, which we have here portrayed.

(1.) To begin with the first chapter: the first verse, even although it should be held to be but the designation of the genealogical table of which it is the heading, may be said to form the motto of the whole Gospel; to announce by anticipation the subject of it, the burden of it. "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham;" that is to say, of Jesus Christ, who is at once the Root and the Offspring of David, the Heir and the Possessor of the Davidical kingdom in its very utmost extent, as embracing, according to the original promise to the father and founder of the Jewish Race, "all the nations of the earth." Then look at the second chapter; and how readest thou? "Now when Jesus was born in Bethlehem of Judea, behold there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews?" Turn to the third chapter; and there is "John the Baptist preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand." Then in the fourth chapter, after the account of the temptation in which the offer of "all the kingdoms of the world" is mentioned last, as according to the idea of this Gospel, the climax of the temptation, we read of Jesus Himself beginning to preach; and the subject of His preaching is precisely the same as John's: "From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is

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at hand." Observe, the Devil would have had Him to prefer "all the kingdoms of this world," but His "kingdom is not of this world,"—"the kingdom of heaven is at hand." "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom." Then in the fifth, sixth, and seventh chapters, we have the sermon of this gospel of the kingdom. The sermon begins with the beatitudes of the kingdom, "Blessed are the poor in spirit, for theirs is the kingdom of heaven;" "blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Proceeding with the laws of the kingdom, it delivers them in that autocratic style which belongs to Christ as King. "Ye have heard that it was said by them of old time,"—"But *I* say unto you." Towards the conclusion there occurs this description of the subjects of the kingdom, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." The whole is wound up by the evangelist in the final remark, which will be seen, as thus considered, to be most emphatic, "For He taught them as one having authority"—the authority of one who was King as well as Prophet, "and not as the scribes." Then in the eighth and ninth chapters, His miracles are recorded in a manner which illustriously sets forth His royal majesty, and at the end we read, "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness, and every disease among the people." Then in the tenth chapter we have the ordination of the twelve apostles, with their commission, "Go to the lost sheep of the house of Israel, and as ye go, preach, saying, The kingdom of heaven is at hand." Then again in the eleventh chapter we read, that "since the days of John the Baptist, the kingdom of heaven suffereth violence, and the violent take it by force;" and in the twelfth chapter, that He vindicated His authority as Lord of the Sabbath, when on that day, His disciples being an hungered, plucked and ate the ears of corn in the fields, by appealing to "what David did," and that upon His healing "one possessed with a devil, blind, and dumb," "all the people were amazed, and said, Is not this the Son of David?"

(2.) We always see objects best by contrast —at least their peculiarities. Take the genealogy of our Lord, as given by both Matthew and Luke. In Luke it runs up to Adam, for there He is the Son of man; in Matthew, where He is seen not so much in His mere humanity as in His covenant royalty, it goes no higher than Abraham. Then from David, who is twice over in it called "the king," down to the captivity, it runs in the line of the royal seed who occupied the throne of David; while in Luke, who gives the lineal, not the legal genealogy, the royal dignity of David is not so much as mentioned; and the line also diverges from the royal branch of his family and household, and only touches it again at the period of the Babylonish captivity, when the Davidical kingdom came to an end. Turn, in the next instance, to the notices in the same evangelists the infancy of Christ. In Luke He is the "Child born;" in Matthew He is the "King born." In Luke His birth is the visit of "the dayspring, to give light to them that sit in darkness and in the shadow of death," the dawn of "a Light to lighten the Gentiles;" whereas, in Matthew it is the advent of "a Governor to rule My people Israel," "the King of the Jews." Then pass to the preaching of John the Baptist; it is in Matthew, "Repent, for the kingdom of heaven is at hand:" in Mark and Luke it is "the baptism of repentance for the remission of sins,"—no mention is made of the kingdom; while in John, whose notice is also characteristic of his Gospel as the Gospel of the divinity of Christ, it is, "This is He of whom I spake. He that cometh after me is preferred before me; for He was before me." Then just notice the sermon on the mount, the substance of which, as given by Matthew, is repeated by Luke; the expression in the beatitudes, "For theirs is the kingdom of heaven," only occurs in Matthew; and the doxology to the Lord's prayer,* "For Thine

* The genuineness of the doxology has been questioned; but its appropriateness to Matthew must be allowed.

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is the kingdom, and the power, and the glory, forever, Amen," is also peculiar to this Gospel, being omitted by Luke altogether. Then pass over to the scenes of Calvary. The only one of the seven sayings of the cross, which is recorded by Matthew, is that from the 22d Psalm, "Eli! Eli! lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" but you have only to turn to the psalm itself, which is not unreasonably supposed to have been repeated by Christ from beginning to end, in order to see how appropriately He fell back upon it, or at least took the saying from it as related in this Gospel. It is distinctively the psalm of the kingdom, of the kingdom founded upon His sufferings, upon the atonement-sacrifice of the Lord Messiah. Sorrowful as is its beginning, how triumphantly does it end,—exactly like the history of the cross in Matthew. "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee. For the kingdom is the Lord's, and He is the Governor among the nations,"—so the psalm. "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you,"—so the Gospel.

Then to pass over other facts and incidents, which are related by the evangelists in common, but by each of them with his own characteristic distinctiveness; let a glance be taken of some of the parables, as found in the different Gospels. Take, for example, the parable of the marriage supper. In Matthew (22 : 2) it is, "The kingdom of heaven is like unto a certain king which made a marriage for his son." In Luke (14 : 16) it is simply—without any reference to royalty—"A certain man made a great supper, and bade many." All the parables in Matthew, with three exceptions, are, in fact, parables of the kingdom of heaven, while in none of the other Gospels is there even one parable in which the kingdom of heaven is so much as mentioned. There are parables of the kingdom related in the other Gospels; but while in Matthew it is "the kingdom of heaven" that is spoken of,—the kingdom of which Christ occupies the throne, as Himself the monarch of it, in them it is "the kingdom of God," a designation under which He seems to subordinate Himself, as it were, to the position of a subject of the kingdom. Thus in the parables of the mustard seed and the leaven, Matthew writes (13 : 31), "The kingdom of heaven is like a grain of mustard seed;" (13 : 33), "The kingdom of heaven is like unto leaven:" but Mark (4 : 30–31), "Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed;" and Luke (13 : 18), "Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed." (13 : 20), "Whereunto shall I liken the kingdom of God? It is like leaven." Even in those parables in Matthew, which are not parables of the kingdom of heaven, because they immediately refer to periods and events antecedent to the actual establishment of that kingdom, when Jesus was personally exalted as both Lord and Christ to the right hand of God the Father, there are characteristic allusions and expressions not to be found in the other Gospels. For example, in the parable of the sower, which refers to the work of Christ as a Prophet on earth before He was King in Heaven, and in which, therefore, the kingdom of heaven is not the subject of illustration, the seed is interpreted as "The word of the kingdom:" whereas in Mark it is simply called "The word," and in Luke "The word of God." Again, in the parable of the vineyard, which also, in its subject, precedes the establishment of the kingdom of heaven, Matthew begins, "There was a certain householder,"—house-lord it is, a title of authority,—"which planted a vineyard;" while both Mark and Luke drop the idea of dignity and say, "A certain man." Then, again, in the parable of the two sons, which makes no reference in any form to the kingdom, it is added, by way of explanation, "Jesus saith unto them, Verily I say unto you, that publicans and harlots go into the kingdom of God before you." The kingdom here occurs in the explanation; but still it is not "the kingdom of heaven;" it is "the

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kingdom of God," because the parable refers to the times of John the Baptist, which preceded "the kingdom of heaven," "For John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him."

Let us here remark, in passing, that the phrase "the kingdom of God," as it occurs in Matthew, will be always found on examination to refer to the kingdom before it became "the kingdom of heaven," by the rejection of its King from earth, and His reception into heaven. To instance two passages (12 : 28), "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." "The kingdom of God;"—*that* had come, because the King—the Divine King himself—was there among them; but not "the kingdom of heaven," that was at hand only: it did not come unto them till Christ "sat down on the right hand of the Majesty on high." (21 : : 43), "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." "The kingdom of God;" the Jews had that. God was their King—His theocracy was their boast, their glory; but they had never had "the kingdom of heaven." They might have had it, and they would have had it, had they not rejected the counsel of God against themselves, so that others were preferred; it was set up among the Gentiles.

(3.) Let me refer to a very few additional passages and phrases, by way of showing that the evangelist's view of the Son of David, "the King of the Jews," is not that of the carnal or secular traditionalism of his day, but that of the Old Testament prophecies, which the Scribes and Pharisees, with all their pretence of Scripture erudition, did not understand—that of the king whose kingdom is founded on atonement-sacrifice, on atonement-righteousness—whose kingdom is constantly opposed and rejected by the rulers of the world—whose kingdom, in short, is not of this world,—while at the same time, and in the highest sense it embraces it—it embraces all heaven and earth together.

There is, first, the significant expression itself—"*The kingdom of heaven.*" This expression occurs in Matthew only, being used, according to Cruden, as many as thirty times, and never so much as even once in the other Gospels. Is not this significant? We may surely learn something from it, as thus the uniform designation of the kingdom in the Gospel of the Messianic royalty. "The kingdom of heaven!" Can the miserable kingdom of Papal Rome—can any secular kingdom, whatever it may be, and wherever it may be, ever be held to stand for that? Had it been "The kingdom of God," it might have been said, "That as Israel, an earthly people with an earthly centre, were once the kingdom of God, so an earthly people with an earthly centre might be that kingdom still;"* but when in the gospel of the kingdom, it always appears as "the kingdom of heaven," the argument is gone. It is a kingdom which is quite distinct from the kingdoms of the world, which is above them altogether.

Then there is also the equally significant expression, "*The Church.*" This expression also occurs in Matthew only. The other evangelists never name it. Here it is named over and over again, and always in connection with the kingdom of heaven, and as, in fact, identical with it. The divine prescience comes out in this quite unmistakably. It obviates by anticipation the argument with which we are sometimes met, that, because the kingdom of Christ is the kingdom of heaven, He is not yet a King, or He has not, at least as yet, a kingdom; and that, therefore, the corporate organization of Christians into a visible Church, or spiritual kingdom, in immediate subjection to Himself, is not a matter of Christian duty. But no. It is here, in the Gospel of the kingdom, that we find the Church invested by Christ himself, with the functions of discipline and self-government,—"The kingdom of heaven," and, as such, established and sustained, even on earth, by the Spiritual sanctions of a divine authority. "And I say also unto thee, That thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not pre-

* Jukes on the Gospel, 72.

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vail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church. But if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. Verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

But we cannot condescend on all the references which we had marked. We pass to notice one or two explicit references to *the catholic extension of the kingdom* beyond the consecrated boundaries of the land of Israel, to the utmost boundaries of the Gentile world.

In the opening genealogy we find the names of four Gentile women, Thamar of Timnath; Rachab of Jericho; Ruth of Moab; and Bathsheba of Gath; all of them aliens, by birth, to the Abrahamic family; and we thus see, at the very outset, how Matthew, Jew and publican, as originally he was, distinctly understood that, according to the Abrahamic covenant, more than the Abrahamic family, even "all the families of the earth" are to be "blessed" in Christ. Then, on the birth of the King of the Jews, it is not the Jews, but "wise men from the east," the first-fruits of the Gentiles, who came to worship him; and, again, we see how Matthew had altogether risen above the exclusive bigotry and traditionalism of his nation and his day, and how he should have been so careful to record these and other sayings of his Lord and Master, which are only to be found in his Gospel,—"And I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

Now to conclude. Let us not fail to *make a practical use of the view of Christ, which is thus exhibited in this Gospel.* It is not enough, in our examination of the several Gospels, that we can place ourselves in the proper standing-point of contemplation, so as to view each separate likeness as it has been drawn, and in the very light and shade in which it was intended to be seen. Let us remember that the Gospel has been committed to writing for the accomplishment of other and much higher purposes, and let us read and study it for these purposes. In the Gospel according to John we behold Christ as the Son of God, and we are expressly told that that Gospel was written that we should believe in Him as such, and receive power to become ourselves the sons of God. In the Gospel according to Luke we behold Him as the Son of Man, and we come to know that as such He was the Pattern-man, and that, as He was, so should we be in the world. In the Gospel according to Mark, we behold Him in the form of a servant, the servant of God; and we learn of Him, as such, the lesson of patient endurance, and unmurmuring obedience, and unwearied exertion in the duties of our station and our vocation, whatever that may be. And so in the examination of this Gospel, the Gospel according to Matthew, where we behold Him as the King of Israel, let us bow to His authority; let us touch, in token of our submission, the outstretched sceptre of His grace; let us prove ourselves to be "a willing people," willing to be for Him, and willing to do for Him, as He may command in the day of His kingly power.

CHRIST IN THE SECRET CHAMBER.

At the present time there is quite a general belief that Christ is about to appear. The de-

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mons well know, from the prophecies and the signs of the time, that the period is at hand when our Redeemer is to make his second *personal* advent; but as their purpose is to seduce people away from the truth, they are doing all in their power to cause men to believe that Jesus is not coming *personally*, but *spiritually*, or that His coming consists in the spread and reception of certain *principles*, which the demons are pleased to call "eternal principles;" all of which are opposed to the Bible.

In order to prepare the way for the overthrow of the doctrine of the personal coming of Christ, the demons deny that the body of Jesus was ever raised from the grave. If that were true, of course our Lord could not come *personally;* but the Scriptures affirm that "this *same* Jesus which is taken up from you into heaven shall *so come* in *like manner* as ye have seen him go into heaven." Acts 1:11. We can see no possible way to deny the second *personal* coming of Christ, only by positively denying the Bible; for in that we are told "the Lord *Himself* shall descend from heaven." 1 Thess. 4:16. No spiritual coming of Christ can fulfil such scriptures as we have quoted. Besides, we cannot find *one* promise that Jesus will ever come spiritually, any more than He came spiritually the first time. He has not been spiritually absent since the day of Pentecost. His Spirit has ever been with His Church; but that Holy Spirit is not "HIMSELF," but, as He says, "it proceedeth *from* the Father." When certain signs are seen in the heavens and upon earth, then we may "know" that "the *Lord* HIMSELF" is about to appear. It is now very evident that those signs have been seen, which positively show that the "*same Jesus*" that was raised from the dead is about to make His second advent to this planet, for the purpose of setting up His kingdom. Let us be prepared to greet Him.

Editorial.

THE WISE MEN OF THE EAST.

See MATT. 2:1–12.

1. *These men were Gentiles.*—In this there is a common agreement. A few have suggested that they might have been Israelites from the unrestored ten tribes. But, if such had been the fact, the issue between themselves and the other two tribes would necessarily have led them to inquire for the Saviour under a different title from that of "King of the Jews." On the lips of a Gentile, we can easily comprehend the inquiry as it stands; but on the lips of an Israelite of the revolted tribes, it would involve an abandonment and condemnation of their most vital and distinguishing characteristic, and so give the whole question against themselves as to be very hard to realize. Other allusions in the narrative, such as the air of complete foreignness which attaches to them, the character of the presents they brought, the reference to the caste or profession to which they belonged, the kind of impression made by their presence in Jerusalem, their haste to return without tarrying for more general converse, which we would anticipate in long-separated people of the same family blood, also combine to favor the common belief, held from the earliest Christian ages, that they were Gentiles.

Nor need we be surprised at finding such instances of faith, and pious searching, and heavenly illumination among the heathen, when we call to mind Melchisedek, Jethro, Balaam, Ruth, Job, Hiram, and others of their class. A gracious Providence has so governed the world, that fragments of light and truth have ever been found floating here and there over all the dark sea of time, giving encouragement and hope to such anxious souls as believingly laid hold of them and looked to God for grace. The great centres of Gentile civilization have always somehow been brought into relation with God's witnesses. Hence, we behold Joseph and Moses in Egypt's court, Jonah in Nineveh, Daniel in Babylon, and, at

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the time of the advent, the Jews with their synagogues and bibles in all the leading cities of the world. Never has there been such a total abandonment of the nations, as that no possibility of a pure and acceptable piety or faith remained. And these visitors to Bethlehem's manger were the living demonstrations, that not all outside of the chosen race had failed to receive saving light, or to make devout and efficient use of what they had.

2. *These were "wise men."*—Not merely men versed in science and familiar with scholarly learning, but a particular class or caste of learned men—*Magians* (μαγοι). This is a name not unknown to history. Herodotus speaks of a sort of religious tribe or caste of this name, whom he reckons with the Medes, I: 101, 120. Jeremiah speaks of them at a still earlier period, as among the retinue of the king of Chaldea. Nay, even Balaam himself, as far back as the Exodus, may perhaps be justly reckoned as one of the order. They were the sacred prophet-philosophers of their time. They expounded the holy traditions, observed the stars, explained dreams, and claimed to be able to read the destinies of men and peoples. Originally, then, a Magian was a dignified and honored person. Even Daniel, in Babylon, was reckoned as one of the order. At a later period the name came to be applied mainly to cultivators of mysterious arts, star-gazers, fortune-tellers, jugglers, and diviners of all sorts. Hence, our English word *magician*, an enchanter, a necromancer, a sorcerer, a practitioner in the black art. Hence, also, we read of "the astrologers and star-gazers, and monthly prognosticators," Is. 44:25; 47:13; of "Elymas the sorcerer," Acts 13:6, 8; and of "many which used curious or magical arts," Acts 19:19. The truth is, that there has ever been a true and a false magic, and some Magians who were really good and divinely favored people, whilst others were mere priests of Satan, deceivers, and jugglers. In the higher sense, all the inspired prophets and priests of God were Magians, whether Jews or Gentiles. And so the Magians, who came to do honor to the infant Saviour, were distinguished and devout priest-astronomers—learned and pious ministers of the purer forms of the old Gentile religion—sage representatives of the lingering relics of the primeval and common worship, which had its last seat and home among the Zoroastrian orders.

It is a truth that should never be overlooked, that the truest learning and the purest religion invariably go together. They are twin-sisters which cannot be separated, and which always live and flourish under the same roof. God is the centre of all right religion and of all true science. The greatest literary wonder that the world has ever seen, is the most sacred book—the book of pure religion. The greatest historian, and legislator, and revelator of the profound facts of nature, that has ever existed, was Moses; and he is at the same time the greatest of all mere human prophets. The wisest and safest councillors of state that have ever given directions for the administrations of empire, were such men as Joseph, and Samuel, and Daniel; all pre-eminent in their religious faith and devotion. The most enlightened nations and communities now on the face of the earth, are those most deeply Christian. And the list of those who have contributed the most to the fund of learning, the enlargement of human thought, and the hopeful direction of human life, is mainly made up of names as familiar in religion as in science.

Some are foolish enough to assert that ignorance is the mother of devotion. Not so; ignorance is rather the element of all superstition. The impression has gone abroad in some circles, that the world's greatest thinkers are infidels and atheists. It is simply untrue. And the very attainments of unbelievers, which some would play off against Christianity, are themselves often the fruits of the very faith which they affect to despise. True religion and true science are as vitally conjoined for the proper health and support of man's spiritual and intellectual life, as oxygen and nitrogen in the atmosphere which supports his animal life. And it is no more safe for religionists to depreciate learning, than for philosophers to disdain humble and confiding religious devotion. It was neither their religion alone,

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nor their science alone, but the two conjoined, that constituted these visitors of the text "wise men," and that brought them in joyous adoration to the feet of Jesus.

3. *They were "from the east;"* literally *from the sun-rising.* No particular country is designated. Justin Martyr, Tertullian, Cyprian, Baronius, Grotius, and many after them, argue that they were from Arabia. Origen, and some recent writers, argue that they were from Mesopotamia, the great seat of Chaldean astrology. And Chrysostom, Theophylact, Calvin, and others, influenced by the historical associations of the word, have been led to consider them as Persians or Parsees, or as having their home somewhere within the boundaries of the old Medo-Persian dominions. It does not matter much which conclusion we take. The material facts remain the same in either case. This, however, is affirmed, that they were from regions east of the land of Palestine, and most likely from quite remote points.

One thing, however, may be intended by this epithet *from the east.* The Magians of the west, the degenerate Jews, and others, who swarmed over the Roman Empire, seem to have been a worthless, pernicious, and degraded class of men. They were impostors, necromancers, and deceivers of the basest sort, cunning, unprincipled, treacherous, and profane—mere Devil-worshippers, speculators in credulity, and dealers in works of darkness. In them, all traces of the ancient Magian dignity and piety disappear. The Magians of the text were of a different sort. They were *"from the east"*—from a region where the holy and inspired Daniel was once the master and chief of the order, Dan. 5:11—from a section of the world where the true wisdom and honest devotion of the proper Magians still existed. It is remarkable, that everything bad in the world is but the counterfeit or degenerate perversion of something good. God made man upright, but he has sought out many despicable inventions. Nor is there a falsehood, or hoary superstition, but has had some truth going before it, and a more ancient antiquity of excellence, from which it has borrowed its livery. Wisdom, therefore, lies back in the primal purity. To "ask for the old paths," is always the right method for finding "the good way." Magianism, in its original character and home, leads to Christ. Magianism, in its bastard transplantations, withstands God's apostles, perverts His truth, resists all righteousness, and is a veritable "child of the Devil." Acts 13:8–10.

4. Tradition says that *these Magians were Kings,* at least sheiks or emirs, the heads and leaders of their tribes. Such honors were certainly attributed to them at a very early date. Isaiah had sung: "Gentiles shall come to Thy light, and *kings* to the brightness of Thy rising." Is. 60:3. The Psalmist had declared: "The *kings* of Tarshish and of the isles, shall bring presents; the *kings* of Sheba and Seba shall offer gifts. Yea, all *kings* shall fall down before Him; all nations shall serve Him." Ps. 72:10, 11. In this, Tertullian, and Hilary, and many after them, saw prophetic reference beforehand to what was, in a measure, fulfilled by these Magians, as the earnest of what still remains to be more perfectly fulfilled hereafter. The kingly character of these visitors they thus considered scripturally established. So, also, the Church of the middle ages universally believed; and so Christian poetry and paintings to this day represent. These Magians certainly were persons of high position in the communities in which they lived. They had rich wealth to bring. They had time and convenience at command to come. Their entry into Jerusalem was of sufficient state to secure an audience from the king, and the favorable attention of Judah's greatest scribes and highest priests. And the whole tone of Matthew's narrative bespeaks characters of no common rate.

Thus, then, whilst Judea sent only poor shepherds to see and adore the heavenly babe, the despised Gentile world sent its rich and noble to worship at His feet. And so it has been to this day. Christianity has made its greatest conquests among the nations of the uncircumcised. The shepherds came first; and so the earliest Christians were Jews. But, since the days of the apostles, the greatest

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chiefs and champions of the Christian cause have been of other than Jewish blood and culture, thus verifying another application of the Saviour's words, that the first shall be last, and last first; although still another inversion may yet result from the apostasy of the Church that now is.

5. *They were led by a star.* The exact character of this celestial manifestation is quite as difficult to ascertain as the particulars concerning those whom it so marvellously influenced. Some say it was a conjunction of Jupiter, Saturn, and Mars, in the constellation of the Fishes (a constellation given as the astrological symbol of Judea), which conjunction astronomers affirm took place about the time of the Saviour's birth, the first for more than a thousand years. Others think it was a mere meteoric creation, miraculously introduced for the occasion. A third class hold, that it was literally *a star*, which then, for the first time, made its appearance, and afterwards gradually vanished again from view, as in other instances which men of science have observed. It was certainly fitting, that so glorious an advent on earth should be marked by corresponding sympathy and signs among the stars. There may also be a much more real connection between the motions and relations of the heavenly bodies and the movements of providence and grace among men, than we suppose. Who is prepared to show, that the occurrences in the one have not their attendant counterpart in the other? Great movements in the life and interests of man are everywhere noted in connection with strange and marked manifestations in the life of nature, and especially great crises in the history of the kingdom of God. When Jesus died, the heavens blackened and the earth quaked. When He shall come again in His glory, "there shall be signs in the sun, and in the moon, and in the stars." "The powers of the heavens shall be shaken," and a great organic transformation is to be wrought upon the earth. And if such wonders in the physical universe accompany other marked epochs in the Saviour's history, why not at His birth, which was the starting-point of all that comes after; even though it should be some new demonstration among the orbs of immensity, or the launching of a new star, beaming with a splendor as marked in the heavens as Christ's advent was eventful on the earth? At any rate, these "masters of the starry lore," were made to see some signal celestial manifestation, by which they were convinced of a blessed advent in Jewry, and prompted to come and lay their adoring acknowledgments at the infant Saviour's feet. And He who scattereth the stars through space like dust from His chariot-wheels, and marshals them in their trackless circuits by the word of His power, could be at no loss for methods to furnish, in the largest and most literal sense, a "star" to guide the Magian watchers to the couch of the world's new-born King.

It is to be observed from this marvellous leading, whatever its exact character may have been, how graciously God accommodates Himself to the circumstances and particular bent of honest and inquiring men. These Magians were astronomers, and, by profession, consulters of the heavenly orbs for information. But they were devout observers, anxious to know the truth, and willing to obey it. And though the follies of astrology may have mingled somewhat in their studies, God condescended to furnish them a guide to Christ in the very line of their profession. For the star-gazers He had a star; as for dreamers, He often has a dream; and for watchers for omens, a sign, to turn their minds to the truth in the absence of other means. It would be wrong for us to expect direction of this sort, when we have the clear full Word at hand; but it would be equally wrong to deny that God does often interfere for the good of honest and inquiring souls in the exact lines in which they are accustomed to look for light. Thousands upon thousands of times has it occurred in the history of God's grace, that the very errors and follies of men have been made to speak to them most precious lessons, and been transmuted into channels of Divine Revelation for their peace and salvation. We cannot limit the Holy Spirit, or the power of God; and His mercies, as His judgments, have depths and mysteries past finding out.

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But, how came these Magians to connect this star with the birth of a Jewish King? Perhaps, the true explanation dates back to a very remote antiquity. Twelve hundred years before Alexander the Great, eleven hundred years before the age of Pericles, seven hundred years before the founding of Rome, six hundred years before Homer, two hundred years before the Argonautic expedition, while Moses was yet the leader of Israel, and God's people were yet pilgrims in the wilderness, a certain Gentile prophet looked down from the rocks upon their camp, and took up this prophetic parable: "*I shall see him, but not now; I shall behold him, but not nigh; there shall come a star out of Jacob, and a sceptre shall rise out of Israel. . . . . Out of Jacob shall come He that shall have dominion.*" Num. 24: 17. He who uttered these words miserably perished for his covetousness and treachery. Ages rolled away—great, eventful ages. But, hidden back in the Eastern *terra incognita* were certain reverent sages, among whom the tradition of his inspired utterances was preserved as the sayings of one of their own order. And when they saw the heavens lit with a new star, they were persuaded that, at last, the star of Balaam's song had come. For that star they had waited and watched, and now it only remained for them to go and offer to Him as became His destined greatness.

Nowhere has God left himself without witness. The testimonies concerning His Christ are inwoven with all the great traditions of time. He makes an unwilling prophet utter words from the hills of Moab and Midian, and they go echoing down through the Gentile castes, to yield their blessed fruits after nearly a score of centuries have flown! Well might the royal preacher say, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Ecc. 11: 6.

6. *They were further instructed out of the prophets.* It was natural that they should seek Judah's King, in Judah's Capital, in the house of Judah's Sovereign. But, with all the light the best of heathen have, they need still further illumination. These Magians obtained that further light from Judah's scribes, and from Judah's sacred books.

After all, there is nothing to teach men like the written Scriptures. Stars in their courses may combine with traditions, to lead willing hearts to the neighborhood of salvation, but the words of God's chosen prophets must be consulted to discover its exact locality, and to disclose it to the full. We are only too prone to forget what a treasure we have in these blessed oracles. We can dispense with anything on earth better than with our Bibles. In them is light more than the stars can give, and direction beyond all that nature can impart to the truest and devoutest of her sons. Candid philosophy leads Christward. Genuine science prompts in the direction of His saving grace. Nature has grades which point upwards to the Spiritual and Divine, and groans and ailments which hint of salvation, and symbolic forms which need but a translator to lay open the highest gracious realities. But all this world's light is mere starlight, till the records of Revelation pour forth their day-beams, and give to nature's guesses the attributes of certainties. The "wise men" were not so wise, but they learned more, concerning the object of their search, from a few lines of Micah the Morasthite, than from all their studies and observations beside.

7. With this new addition to their knowledge, *their anxious desires were gratified.* Their star was not extinguished or eclipsed by what further they had learned, but only shone the brighter for the intermingling of new beams with its rays. With their faces set for the prophet's "Bethlehem-Ephratah," that same star "went before them, till it came and stood over where the young child was." Fresh and higher joy filled their hearts as they looked upon it now. "And when they were come into the house, they saw the young child with Mary His mother."

It was, indeed, but an infant they found;—an infant needing and receiving a mother's tender care. It was in an humble place, and in humble array that they found Him. But, oh, the thrills of joyful adoration that went through

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the souls of those venerable men, as they gazed on that infant form! They had reached the object of their lifelong search and prayers! They had come to look on what the ages sighed after, and all the yearnings of the higher manhood waited for! They had lived to see the greatest miracle of time!

There was nothing in the appearance or surroundings of the babe, to awaken this reverent emotion, or to excite this adoring gladness. But, they had been sufficiently exalted to look with other eyes than those of mere sense. They beheld in that child a KING, whose empire was to be the undying souls of men, and whose dominion was to enlarge forever throughout earth and heaven. They beheld under that infant form, the letting forth of gracious Divinity into the misruled, disordered, and downtrodden world, to lift it from its degradation, and to subdue it to the everlasting sway of righteousness and peace. Latent beneath those yet imperfectly formed features they saw the spring of redeeming wisdom and almightiness, which should refashion the ages, crush out the empire of evil, and reclothe this place of sicknesses, sins and graves with the glories of a blessed immortality.

Nor could they be mistaken in the entertainment of such ideas. Had not their best and holiest traditions affirmed that such a King must come? Had not their reasonings on human need and God's beneficence taught them the same charming likelihood? Had they not found yearnings in their own souls for such a heavenly Prince, which the Spirit of the Almighty had intensified into the force of prophecies? Would great celestial demonstrations, such as they had witnessed, combine with sacred story, mind and heart to give confirmation to a mere falsehood and a dream? And, with all, attested by Judah's sacred books, how could they doubt, that in this very child of Mary, they were looking on the world's Redeemer-King?

And to prove the depth and fulness of their faith, and grateful joy, they "fell down and worshipped Him; and when they had opened their treasures, they presented unto Him gifts, gold, and frankincense, and myrrh."

Oh, the blessedness of an intelligent, rotund, and hearty faith! How it fills up, and softens, and expands the soul, and melts down the hardness of our nature into loving deeds of devotion and beneficence! On what embassies of gracious discovery it carries men to their everlasting consolation! How delightfully it collects earth's treasures of mind, and heart, and hand, in joyous adoration around the meek Saviour's feet! How it transfigures, and glorifies, and clothes with heavenliness, what otherwise is humble, and earthly, and common! What precious lessons it reads in the stars of the sky, and in the records of time, and in the yearnings of the soul to make life's journey easy, and life's attainments holy, and life's close bright with pleasant memories and hopes! Faith sanctifies everything, and levies on all the universe to help our salvation and our joy. Its presence brings near, and gladdens with heavenly communion, those that are afar off; whilst its absence banishes into cold chilly darkness those that are otherwise near. It makes generous, happy, and honored saints even of remote Magians, whilst the want of it leaves favored Judah's priests and king to the sullenness of murderous envy, discomfort, and despair. And blessed shall this subject be to us, if it does but plant and nourish in our souls something of that living and practical faith, which glowed in the hearts of these heathen sages.

SHAKY CONDITION OF THE GLOBE.

ONE of the leading New York dailies recently said, "It is our duty to call attention to the shaky condition of our globe at the present time. Almost every day for some time past we have published startling accounts of terrible earthquakes; of volcanic eruptions from old craters and from new clefts in the crust of the globe; of the sinking down of islands beneath the ocean; of the rising of the sea fifty feet above its ordinary level; of tornadoes such as have hardly been known since the flood; of showers of meteors, and of general disturbance in the heavens above and in the earth beneath.

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What all these things portend we do not pretend to say, but they are ominous.

"Since the beginning of October we have had to chronicle a succession of hurricanes and earthquakes that did immense damage in the West Indies and on the Gulf coast. First we had to record the tornado at Galveston, Brownsville, and Matamoras on October 3d; next came the destructive gales at Martinique and St. Vincent islands on October 7th, followed by the still more disastrous hurricane that tore all before it in St. Thomas on October 29th, and in Porto Rico, St. Domingo, and at Cape Haytien on the following day. All the steamers plying in the Gulf of Mexico reported tempestuous weather in the beginning of the first and second weeks of October and November, and the United States steamer Wilderness, with ex-Minister Romero on board, had a rough experience of the gale at the beginning of November. Succeeding each of these hurricanes were shocks of earthquake, following the same course traversed by the tornadoes, and corresponding in violence to the preceding gale. The most violent of these convulsions was felt at St. Bartholomew, St. Martin, St. Croix, St. Thomas and Saba islands, at Mayaguez, in Porto Rico, and St. Domingo City, on the afternoon and night of November 18th and 19th. The observations made at Mayaguez establish the fact that the course of this tremendous earthquake was from east to west. At that place water spouted out of the earth, while the earthquake caused such an upheaving in the Virgin islands that some of the smaller ones are reported now as totally destroyed."

A Philadelphia paper, whose pious rationalism is rocking the cradle of false security for many unsuspecting readers, under date of December 23d, speaks of "numerous destructive hurricanes and earthquakes that have occurred since October last, and the coincident activity of several volcanoes, together with the unusual severity of the winter weather at so early a period of the season." It refers to a hurricane "beginning on our own southern coast in October, and continuing in many of the West India islands in November, extending also to the East Indies in the latter month, there having been one especially severe at Calcutta, by which more than a thousand lives were lost, and as many as thirty thousand native huts destroyed in the suburbs of the city. At about the same time there have been a series of earthquakes, doing great damage in the West Indies, and we have had in the United States the rare sensation of a shock extending through northern New York and across Vermont to the seacoast. Simultaneous with this is the early winter and severe cold weather already referred to, and the renewed activity of Mount Vesuvius, in the Mediterranean, and of Mount Hecla, in Iceland."

This paper very soothingly reminds its readers, that "this is not the first time that such coincidences have occurred." It refers to similar simultaneous disturbances in 1858, when "there was an eruption of Vesuvius in the month of June, with more or less of continuing activity until August, 1859, when there was another considerable eruption. The same year was marked by earthquakes along the whole valley of Mexico and in Naples. In Mexico the earthquake occurred in the same month (June), with the eruption of Vesuvius. Houses and other property were destroyed to the amount of many millions of dollars. In some districts the shock was the greatest ever experienced. In the following March, the city of Quito was almost totally destroyed and thousands of lives lost. In October of the same year (1858), one of the most extensive and destructive hurricanes on record swept the West India Islands and extended for seven hundred miles eastward of the Bermudas. Its effects were felt on our own shores, and as in all similar convulsions, there were enormously high tides and great and destructive waves rolling in from the sea. It will thus be seen that in 1858–9, continuing over a period of several months, there were volcanic eruptions, earthquakes and hurricanes, extending from the interior of Europe to the continent of America, as in the past three months of the present year. There were similar violent disturbances of the crust of the earth, in 1822, when the most destructive earthquake that ever visited the United States occurred. This was

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in the vicinity of New Madrid, Missouri, and other parts of that State and Arkansas, when an immense tract of territory was entirely devastated. Over an extent of country 300 miles in length, the earth rose and sunk in waves like a sea, flooding some districts and draining water from others, and in many places great yawning fissures were opened in the earth, threatening to engulf the unfortunate inhabitants.

"In the same year there was an eruption of Vesuvius that opened a vast chasm in the mountain 2000 feet deep, and three miles in circumference."

In the same paper, of the same date, there is an account of the phenomena of "mock suns"—of which three were visible at one time, one morning recently in Lee County, Virginia. The philosophic editor remarks concerning them, that the "unscientific natives were greatly frightened for a time." And concerning all the above particulars, his sapient conclusion is, that they "all go to show how much there is yet to be learned of meteorology and the kindred sciences relating to matters on or near the surface of the earth."

The New York editor, however, is not quite so complacent. He wants to know what these things mean. He has not much confidence in the religious prophets, or in "the expounders of Daniel and St. John the Evangelist," and pronounces them "at fault and behind the times." But he is equally at a loss to find satisfaction from the masters of "sciences relating to matters on or near the surface of the earth." Where, says he, "where is philosopher Loomis, and all our other savans, just now? The earthquakes and hurricanes have bewildered them as much as the meteors did. It is evident that if we must have information about such phenomena, so as to be able to sleep o' nights without fear of being smashed up, we shall have to find more watchful and abler astonomers at home."

Now we beg leave to say, to plain folks, philosophers, and even newspaper editors, that it is quite unnecessary for them to wait for the completion of Monsieur Dellissier's calculations, observations, and explanations, which are preparing to be read to the Academy of Sciences at Paris, in order to secure an interpretation of all this matter of the earth's shakiness. There is no hope that he will be able to discover in the economy of nature that "one common cause" for all these things, any more than his predecessors have been able to find "the philosopher's stone," which was to work all wonders. And if he, or some one else, should even be favored enough to find out some general laws whence these things have so multiplied upon the world of late, we can assure all concerned that it will rather confirm than unfavorably affect the explanation which we already have, and which professes to come from the great Author of nature himself, who rules the whirlwind and directs the storm. The matter is easy of comprehension, and very plainly stated, not in Daniel and John so particularly, as in the words of the Lord of both Daniel and John. They may be found in an old book, written, the last of it, nearly eighteen hundred years ago, and sometimes called "*The Bible.*" It is a book which our fathers used to be much interested in, but which is not much known of late, since the great philosophers have come up. But still, a few have old and worn editions of it in their houses, carefully laid away for preservation, and here and there a page of it contains expressions not yet obsolete or unworthy of attention. Among the rest are a few texts, which dropped from the lips of the most modest, gentle, yet knowing Master of the forces that work in nature, that has ever lived, and which bear directly upon this question of the earth's shakiness. We beseech the searchers after light, and peace o' nights, to turn to it, and to look at it carefully. It is in the second part of the Book, third division (sometimes marked "The Gospel according to St. Luke"), twenty-first chapter, beginning with the twenty-fifth verse. The great Teacher, who figures in that Book, is there represented as having said:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations in perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things

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which are coming on the earth: *for the powers of heaven shall be shaken;*" that is, as remarked by very competent masters of the language, the sustaining and working forces of the system engirdling the earth, with their influences upon the earth, shall be disturbed, and give intimations as if about to fall to pieces, causing the seasons to become eccentric, the atmosphere to break from its usual courses, and the natural government of things to be weakened and disordered. And upon the same general topic, the same Teacher is elsewhere represented as having said: "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and *earthquakes, in divers places*" (Matt. 24:7); yea, that "*great earthquakes shall be in divers places*, and famines, and pestilences; *and fearful sights and great signs shall there be from heaven*" (Luke 21:11).

Precisely what all these things mean, is also declared in this same old Book, by this same remarkable Teacher. He said that he came forth from God, that he was the Son of God, that he had all authority in heaven and earth committed unto him, that he had been anointed and sent as the Redeemer, Judge, and Lord of the world; that, after dying for its sins, and rising again from the dead, and departing for a period to the invisible heavens, he would come again with power and great glory, to consummate his work, deliver those who believe in him and wait for him, punish their wicked oppressors, disarm and overthrow the malignant spirit which has been for so long tyrannizing over the earth and all its population, and carry this whole lower creation through another Genesis, and settle things into a condition of blessed and eternal peace; and that all these marked and mysterious manifestations in the world of nature should take place more and more, through the whole period of his absence, as remembrancers of his promised return, and as signs and heralds of his coming to judge and reign in equity and righteousness. Every war, and rumor of war—every mysterious phenomenon in the sun, moon or stars—every earthly calamity and appalling demonstration in the elements or in the history of nations—and especially every symptom of shakiness in the condition of our globe,—he distinctly, repeatedly, and invariably linked with this great assertion and promise of his, to come in the glory and majesty of judgment and inevitable retribution for all the wicked of the earth, and the neglecters and despisers of his authority and claims. And, according to this astonishing old Book, all these disturbing incidents and coincidences which are so alarmingly multiplying around us to the utter bewilderment of our editors and savans, are the direct, specific and unmistakable signs of the near approach of the day of judgment, and the manifestation of the miraculous glory and kingdom of Him by whom the eternal God has decreed to bring down the rule and power of evildoers, and set up the reign of truth, righteousness, and peace.

And to all those who really believe and rest on these deliverances of the young Nazarene, he has also given this particular command and comfort: "And when *these things*"—these signs and alarming symptoms in the fields of nature —"when these things *begin to come to pass*, then look up, and lift up your heads; for YOUR REDEMPTION DRAWETH NIGH" (Luke 21:28). Yea, he also spoke various parables on the subject, much more natural, striking and significant than any that Æsop ever gave, among which we find this: "Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see *these things*"—this shaky condition of the globe and the portentous signs accompanying— "come to pass, *know ye that the kingdom of God is nigh at hand*" (Luke 21:29–31). And so confidently and positively did he affirm all these things, that he even made the most solemn appeal to the highest verities in the universe in attestation of the truth of what he thus declared, saying: "Verily I say unto you, Heaven and earth shall pass away"—be thoroughly transformed into "new heavens and a new earth;" —"but my words shall not pass away" (Luke 21:33).

Moreover, this same astonishing young Jew, also gave very pointed directions how men should govern their thinking, and direct their

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conduct with reference to all these things. "Take heed to yourselves," said he, "lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21 : 34–36).

Now, M. Dellissier may be a very wise man, and may be enabled to make "calculations from astronomical observations and from the influences of the planets on the surface of the earth," which shall astonish "the Academy of Sciences at Paris," and sufficiently supplement "philosopher Loomis" to enable the man of the New York Herald "to sleep o' nights," as also to satisfy the Ledger's surmises, by which the world of mankind is to be made easy, that all these shakings of the globe, and "all the other convulsions and violent disturbances of the atmosphere and of the seasons," have their seat in "that part of the interior of the earth, where the vast volcanic fires are always in a state of activity," and whose "mighty volumes of pent-up gases evolved" will account for everything. But, we confess that the image and utterances of that youthful miracle-worker in the old Book will come into our mind, as after all wiser and more trustworthy than the whole order of this world's savans, and that we had better give heed to what he has given us than to what earthly philosophers are only investigating to give us. We have concluded to abide by the old Book, let the globe be as shaky, and its philosophers as knowing as they may.

"ANTITYPICAL PARALLELS."

We have too long delayed a notice of this book, a copy of which has been kindly forwarded to us by the author. It is a large, handsomely printed, and beautifully illustrated volume. It is intended to trace the whole Messianic work from the past history of God's dealings with the Jews. The writer assumes, as the basis of demonstration, that the governmental ways of God, though having dispensational characteristics, will be the same in the future as they were in the history of Israel, in their career from the period of their deliverance out of Egypt, to their original occupation of the land under Joshua; that all things which were written in the books of Moses, in the Prophets, and in the Psalms concerning Christ and His mission, prefigured the wisdom and purposes of God in the entire scheme of redemption through the incarnation of the Son of God; and that there is thus developed strong evidence, in harmony with the New Testament Scriptures, of the personal pre-millennial return of the Lord Jesus to the earth in glory as the Word of God and universal Sovereign, for the overthrow of the last form of Gentile dominion and ecclesiastical usurpation under the Antichrist.

The author maintains, from a variety of Scriptures, that the kingdom of heaven will be a kingdom on earth; not proceeding from the earth, or of the character of temporal sovereignty, but a kingdom having reference to the earth, and located on or over it, and embodying only heavenly principles for a heavenly object. He regards the present dispensation as parenthetical, not final—as the period of "the mystery"—which was not embraced in the original communications on the subject of the Messiah's kingdom, and proposes to trace from the old covenants the whole work of Jesus as the Messiah.

The field thus entered is one full of interest and light, and the author traverses it with a good deal of originality and vigor. There is a diffuseness and a frequent obscurity in the style in which he expresses himself, which will somewhat hinder the effect of his presentations, and detract from the popularity of the book. But it is a good production. Its conclusions are mainly those set forth in this Serial, though argued from a quarter which deserves more attention than it has generally received. We are not prepared to accept everything which the author advances, nor to rest with the same confidence on some of his parallels; but it is a suggestive work, and one which is likely to be even more efficient in what it may incite others to do, than in what is done in itself.

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The Prophetic Times.

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Special Contributions.

THE HOPE OF ISRAEL, THE HOPE OF THE WORLD.

No. 2.

It has already been made to appear, if language can do it, that the Lord Jesus Christ is to come again and reign over all forever. This was the hope of Israel, and this is the only hope that remains for the renewal of the earth and the redemption of the race.

One would think, after the grand experiment of six thousand years, there could be no question, no room for debate. Human nature has been placed in the greatest possible variety of circumstances and relations. But what have been its manifestations? What its developments from age to age? What have been the results of the vast and extended trial? And what has the race done, with all the means, agencies, appliances, and instrumentalities, under the most signal demonstrations of divine wisdom, power, and love, toward its recovery, elevation, and perfection in holiness and bliss? What, indeed, is the prospect of the race to-day? What its condition? It may be given in six most expressive words of the beloved disciple, "The whole world lieth in wickedness."

But it is urged that it is the high and holy mission of the Gospel, and its institutions—the ministry and the churches—to convert and save the world; and it is added, with much confidence, that if these instrumentalities fail, then the Gospel is to be regarded as a failure. This belief, and all the reasoning founded on it, is utterly baseless. It takes for granted that it is the design of God, in the preaching of the Gospel, to bring, in this way, all men to the obedience of faith. There is, however, no warrant for this assumption. What, then, is the Gospel? The Lord Jesus has told us. It is "the Gospel of the kingdom"—the good news of the kingdom to come. What, then, is the design of preaching the Gospel to every creature? Christ and his Apostles have told us this also, "He that believeth shall be saved." "He that believeth on the Son hath everlasting life." "And Simeon hath declared how God did at the first visit the Gentiles, *to take out of them a people for His name.* And to this agree the words of the prophets." Paul tells us, also, that wherever he preached, "as many as were ordained to eternal life believed." There is no escape from these testimonies. They declare the nature of the Gospel, and the object of its preaching. This design it has fulfilled in the salvation of myriads of undying spirits; and it will go on in the fulfilment of this mission till the end of this age. Besides, Christ told His disciples, that "the Gospel must first be published among all nations;" and then should come the end of the present dispensation. After this He is to come, and introduce that glorious age designated by the new heavens and the new earth. And then will "the tabernacle of God be with men." This is that blessed hope, out of which there is no hope for the recovery of this sin-stricken world. Two considerations render this position demonstrably certain.

1. The history of the race. What wonderful exhibitions of character are to be found in that history! Could we stand upon the highest point of an arch, spanning six thousand years,

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and take in the whole at one view, what scenes of amazement would meet the eye! But this we cannot do. Let us, then, ascend the stream of time to the fountain head, and, descending on its turbid waters, glance at some of its dark scenery. The tempter and the destroyer entered the garden; sin entered, and in its train came pain and death. But man was placed under a dispensation of mercy, and a ransom provided. The first-born of our race rejected it, and became a murderer. The Spirit of God was given, as under all dispensations. Enoch prophesied, and some of the great purposes of redemption made known. But, in less than two thousand years, the whole earth, with the exception of righteous Noah and family, became so intolerably vile, that one mighty ruin took them all away. With him a new order of things commenced. But, as his descendants spread abroad upon the face of the earth, they, too, abandoned the true worship, corrupted themselves, and fell into the grossest idolatry. When Abraham was called, scarcely a vestige of the true religion remained. What Sodom and the cities of the plain were in his day, the several nations became in subsequent ages. Even the people of Israel, at certain periods of their history, declared their sin as Sodom. The most filthy and abominable superstitions prevailed; because man, civilized or uncivilized, did not like to retain God in their knowledge. The most odious and grinding tyrannies usurped the throne of Deity, and arrogated to themselves his rights and prerogatives. Man lived like the beast, and, like the beast, he died. But the nations were not left without witness. Abraham was sent from Ur of the Chaldees through Canaan to Egypt. Jacob carried a knowledge of the true God to Mesopotamia, Joseph was sold into Egypt, Moses was born there, and the God of Israel made known. Jonah preached in Nineveh, and many pious Israelites lived there to tell of the true worship. Daniel was carried to Babylon, and proclaimed Jehovah as the Lord of the whole earth. Prophets were sent to Israel and Judah, and the Word of God went forth to the nations. The Old Testament Scriptures were translated into the Greek tongue, when that language became almost universal. But the race went on in their degradation, heeding neither the bow of promise nor the day of doom. And when the Lord Jesus made His appearance in the flesh, that old serpent, the Devil and Satan, had enthroned himself in the seat of empire, as prince of the power of the air and god of this world. Christ told us what is in man, and what the treasure of the heart, and what is to be expected of him and it. Paul drew a picture of what the world was in his day. And how dark the shading! To the world as it then was, the pure Gospel was preached, and its divine mission attested before the nations, by the most astonishing demonstrations. Many believed, but they were few to the vast world. War was waged against Christ and His followers, and raged fearfully for centuries. Blood flowed like water. The earth was filled with groans and tears and death. And when those who were intrusted with the Gospel and its institutions had corrupted both it and them, and become apostates from the faith, they passed under the most galling, desolating tyrannies. When one woe was passed another came. The Christian population of the East became subject to the Mohammedan dominion, a rule of wormwood, whose sting was that of the scorpion, and whose bite the agony of death. In the West, when the transgressors had come to the full, they passed under the double yoke of the wild beast and the Papal power. And there they have all been, both East and West, for drear ages. Though they have gnawed their tongues for pain, and blasphemed the God of heaven, because of their plagues and their ulcers, yet they have not repented to give Him glory. During this period these apostate powers have worn out the saints of the Most High. Can it be that there is no wrath in store for those guilty nations? *They are to drink blood, for they have shed blood.* Watchman, what of the night? Yea, tell us, what of the night? Long and dark has it been. The day is not yet.

But many imagine they see light, and dream that the full effulgence of that day is nigh, because of the benevolent movements and enterprises of this age. The last fifty years of

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the six thousand indicate no change in the grand experiment with human nature. What then, are the results? Do they, and the efforts of the day, warrant such cherished expectations? Let us see. If we foot up the amount and take the sum of the matter, the conclusion is soon told. There may be, in connection with mission churches throughout the world, five hundred thousand. It is a living truth, that the ministry and churches, with all their means and labors, have not been able to keep pace with the increasing population of the globe. How long then? Yea, how long? In 1847 two intelligent gentlemen, remarking upon the improvement and light of this nineteenth century, one said: "There is no danger of famine;" the other: "There is no danger of war." The very next year the Irish famine began; and, in a few months thereafter, our Mexican war commenced. And what has since been the aspect of the nations? They have bathed their swords in blood, and are now preparing for one of the most gigantic and deadly struggles recorded in the march of time. It may be put off for a while, but come it will. Where then, is there light and hope for the world? Certainly not in the instrumentalities now in use—these have been employed for ages. But the races have not been recovered to their allegiance to God, the nations have not buried their idols, they have not received the truth as it is in Jesus; they have not beat their swords into ploughshares; they have not ceased to be hateful, and hating one another. Numberless individuals have been reclaimed and saved. But, alas! for the great world. On what, then, can we found a rational hope for its renovation and redemption? We are brought back to that blessed hope, the glorious appearing of the great God, who is our Saviour Jesus Christ. Here all desires and expectations must finally centre. He, as the appointed Head of the race, can redeem and save it. And it is His mission to do it, and He will not give His glory to another. When all else fails, and every other hope is found to be a delusion, He will do it. For the decree has gone forth, that to Him every knee shall bow, and every tongue confess. Observe:

2. That the revealed mode of introducing the Millennium proves to a certainty that this is the only hope for the recovery and elevation of the race. If the nations are to be turned from sin to holiness by the means now employed, then large portions of the Scriptures can never be fulfilled. But heaven and earth will pass away before one jot or tittle of that word can fail of a full verification. It is the peculiar glory of the Lord God of Israel, that He can declare "the end from the beginning;" and it is equally to His praise that He can add: "My counsel shall stand." The thoughts of God, and the schemes of men, in regard to the manner of introducing the latter-day glory, are exceedingly diverse. Between the Bible representations and the views presented in periodicals and discourses of the day, the difference is heaven-wide. These all proceed in their reasonings on the grand postulate, that it is the high and holy mission of the Gospel through its appointed instrumentalities, the ministry and churches, missionary societies, Bible societies, tract societies, and other benevolent institutions, ultimately to convert and save the entire world. That beautifully-written sermon of Dr. Adams, preached in the year 1853, before the American Board, is based entirely on this assumed position. No attempt is made to prove its truth, not one Scripture is cited. And for the best of all reasons. There is not a promise, there is not a single prediction, in all the word of God, that the means and agencies now in use, are to result in this blessed consummation — the universal reception and prevalence of the Gospel. Whoever flatters himself thus, will be as bitterly disappointed as was Lot when he preached to the men of Sodom. And why? Because it is not the revealed mode of introducing that day. Hence, it will not come in that way. That day will come, and in its time—that glorious Sabbath—that jubilee of earth will be ushered in. But how? Precisely in the manner that God hath declared by the mouth of all His holy prophets since the world began—that it shall come.

No apostate nation has ever yet been recovered. Individuals have been reclaimed, but no people that once had a pure faith, and

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abandoned it, have ever been restored. There can be no question here. What then, has been the doom of those nations? Visited from age to age with terrible inflictions. How oft have war, pestilence, and famine desolated the fairest portions of earth? How oft has it been "the day of the Lord's vengeance and the year of recompenses," for the enmity and opposition of the world to the true religion? And when the year of His redeemed is come, the Son of God declares it to be a day when He will tread down His enemies in anger, and trample them in fury. Accordingly it is declared that, before "the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His elders gloriously," "the Lord maketh the earth empty, and turneth it upside down," because "the earth is defiled under its inhabitants, and because the transgression thereof shall be heavy upon it." "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Most certainly, this does not look like the elevation of the guilty nations to holiness and happiness. Instead, it foreshadows judgments, in terribleness approximating the fearful catastrophe which overwhelmed the old world. This view is borne out by Christ. "For, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until Noah entered into the ark; and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be."

The Lord Jesus teaches us that He will then gather out of His kingdom all things that offend, and them that do iniquity, tread the winepress of the wrath of God, gather with His sharp sickle the harvest of the earth, stain all His raiment, and tread down the wicked nations as the mire of the streets. "In that day the Lord, with His sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that is in the sea." No doubt, from the connection, that this refers to the grand Antichristian confederacy of the great powers of the earth and apostate nations of the latter day. Then, Messiah, the Prince, adds: "And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth." When the heathen are given to Christ for His inheritance, and the uttermost parts of the earth for His possession, He is to break them with an iron sceptre, and dash them in pieces like a potter's vessel. This is not saving, but destroying them. Thus saith the Lord: "I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots and those that ride in them, and the horses and their riders shall come down, every one by the sword of his brother." In view of that day, how expressive is the following: "We give Thee thanks, Lord God Almighty, Who art, and wast, and art to come; because Thou hast taken to Thee Thy great power and hast reigned; and the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and to them that fear Thy name, small and great, and shouldst destroy them that destroy the earth." It seems that the four-and-twenty elders had no thought that the guilty nations were to be brought, by any means now in use, to the obedience of faith. Instead, it appears abundantly evident that the great mass will be enemies to Christ and His people, and have reached a high pitch of wickedness, and begun their song of triumph, when the Lord Jesus will suddenly be revealed for the deliverance of His saints and the overthrow of His and their foes. How significant these words: "Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all; even thus shall it be in the day, when the Son of Man is revealed."

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After the return of the house of Judah, and the assembling of the mighty confederated hosts on the mountains of Israel, and the embattled multitudes in the valley of decision, it is said: "And all men that are upon the face of the earth shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground; and I will call for a sword against him"—the chief of that host—"throughout all my mountains, saith the Lord God. Every man's sword shall be against his brother. And I will plead against him with fire and with blood, and I will rain upon him and upon his bands, and upon the many people that are with him an overflowing rain, and great hailstones, fire, and brimstone. . . . Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee. I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. And I will send a fire on Magog"—the mighty German population—"and among them that dwell careless in the isles, and they shall know that I am the Lord." It hence appears that their friends and confederates at home are to share in their visitation. "Thus saith the Lord God, Speak unto every feathered fowl and to every beast of the field, assemble yourselves and come. . . . Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth. . . . And ye shall eat fat till ye be full, and drink blood till ye be drunken of My sacrifice, which I have sacrificed for you. Thus shall ye be filled at My table, with horses and chariot riders, with mighty men, and with all men of war, saith the Lord God." The whole description shows that vast multitudes are to perish.

There are still other representations of equal fearfulness in connection with the latter day. "For behold, . . . in that time, . . . I will gather all nations and bring them down into the valley of Jehoshaphat, and will plead with them there. . . . Proclaim ye this among the Gentiles, prepare war, wake up the mighty men, let all the men of war draw near. . . . Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision. . . . And I will execute vengeance in anger and fury upon the heathen, such as they have not heard. . . . For My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. . . . Then shall the Lord go forth and fight against those nations. . . . Their flesh shall consume away, while they stand up on their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths. And it shall come to pass in that day, that a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor."

The few Scriptures cited, are evidently descriptive of the same events. All the earth, multitudes, all nations, such vengeance as they have not heard, and many similar expressions, clearly denote the destruction of vast numbers. But I must not omit the description of the beloved disciple. He portrays the same scenes, and connects them with the coming of Christ, the binding of Satan, and the resurrection of His saints to reign with Him: "And I saw an angel standing in the sun, and he cried with a loud voice, saying, to all the fowls that fly in the midst of heaven: 'Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bound, both small and great.' I saw the beast, and the kings of the earth, and their armies gathered together. . . . And the beast was taken, and with him the false prophet. . . . These both were cast alive into a lake of fire. . . . And the remnant were slain, and all the fowls were filled with their flesh."

The picture is not yet full and complete. Of that mighty gathering, of that terrible assemblage of the nations and their armies, *a sixth part is to be left.* "Thus saith the Lord,

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. . . I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off that have not heard My fame, neither have seen My glory, and they shall declare My glory among the Gentiles." When the Lord Jesus came in His humiliation, He sent forth a band of fishermen to proclaim the acceptable year of the Lord, and to preach this Gospel of the kingdom to every creature. But when He comes the second time to execute His kingly office in the majesty of the uncreated Godhead, He will send forth from the mountains of Israel, bands of soldiers, who will have escaped the general slaughter, and they shall declare His name among the remnant of the nations, and tell of His wonders and terrible acts. This purpose the Lord of hosts hath declared, and who shall disannul it? What a mission, and how eloquently will they preach His kingdom come. Then follows the return of the remainder of Israel, the creation of the new heavens and the new earth, and the brightness of the latter day. For this renovation and redemption, we are brought once more to that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ.

THE DEPTHS OF SATAN.

Rev. 2 : 24.

SATAN knows perfectly well that the six thousand years are nearly over, and that there is no argument so effectual for saving men from his clutches, as the full acceptance of the doctrine of the true hope of the Church, that is, of the Church being removed before the setting in of the judgments, and so his efforts are directed to this point. He shapes his delusions to suit his victims. To the godless and irreligious, he sends "apostles of materialism," and succeeds in banishing all belief in God at all. Others will only go as far as to deny the inspiration of the Scriptures. Others believe the Scriptures, but give them a fanciful figurative meaning of their own composing, and deny altogether the reign of Christ on earth. Others have an imperfect idea of God's plans, but, lest it should avail for the saving of their souls, Satan contrives to mystify it, and to prevent them from distinguishing the periods or dispensations, and effects this by confounding the kingdom of grace with the kingdom of glory, and suits the delusion to the several characters he has to deal with, but makes them all believe that Christ's kingdom has already come.

The Mormons believe the Bible, but consider the Gospel dispensation past, and hold by a new revelation through Joseph Smith and Brigham Young. Abraham is their model, and, as plurality of wives was the order of the day in his time, they adopt and highly approve of polygamy. Their reign of the Saints has commenced, the New Jerusalem established, and the new temple in course of erection. The ranks of the Mormons are recruited from an honest, deserving class of peasantry, who would be saved this snare, were the true doctrine of Christ's reign preached to them.

The Spiritualists announce that the old religious gospels are exhausted; that the churches founded on them are dead, and new revelations required by man. These they find by mysterious mediums, spirit-rapping, and preternatural signs; some of them the work of impostors, but many actually of a miraculous character, as the doings of the Zouave Jacob in Paris, but all of Satanic origin. Rev. 16 : 14. They number, in America alone, over three millions it is said.

The Shakers are an amiable, thrifty people, lead a life of celibacy on the principle that, as the old things have been made new, people should neither marry or be given in marriage, but live as the angels in heaven, with whom they fancy they are in direct and frequent communication. The curse has been removed from the earth, and the command to man to increase and multiply, no longer needed. They base these ideas upon their convictions that the kingdom of heaven has come. Christ has actually appeared on earth, the personal rule of God has been restored. 1 Tim. 4 : 3. (Forbidding to marry.)

The Pantagamists have notions of their own, and a domestic system with relation to the sexes to each other, which they call a complex

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marriage—a community of goods, they say, implies a community of wives.

The mechanic and laboring man, feeling his poverty and degradation, and the utter failure of the Gospel millennium promised them by the clergy, is decoyed into seeking the change, which one and all appear instinctively to feel approaching, by bringing it about himself through the means of trade unions and political reforms.

The upper classes are worked upon by motives more suitable to their ideas; their better feelings are worked upon, and made the means of leading them gently off the highroad into the pleasant paths of philanthropy, universal peace, temperance, freedom, political and religious, and so drawing them away from expecting the true Restorer of all things, the Lord Himself.

To a large class who would reject all the previous snares, the preaching of the Gospel and Evangelization of the world, has proved a very insidious device, and, though it may not gain Satan any souls amongst its promoters, it deprives the preaching of these energetic good men of a most powerful weapon, and therefore diminishes their success, and probably diminishes the number of those who are taken, and increases the number of those who are left. Numbers 14: 40–45 seems to explain this.

The High Church has also its snare, and from the same device, not distinguishing periods—believing like all the rest that the kingdom of Christ has come, and that He is now on the throne of His Father David, they ape the dress and symbolical ornaments of the Jewish temple.

There is yet another class—those who have correct views of the prophecies, but, limiting the prophecies of the Antichrist to popery, deprive themselves of the advantage of the dual fulfilment, and by confounding the year-day with the literal, they are now at fault, and the enemy takes advantage of it to seduce others to disbelieve the whole doctrine. They also deprive themselves of the true hope of the Church—the coming as a thief before the coming in judgment.

Such are the "depths of Satan," from which a few in "Thyatira" are free.

If Revelations 10 and 11 describe the formation of the scattered witnesses into a corporate ecclesiastical body called the Protestant church by Christ Himself, who gives the open Bible to the Apostle, and directs him to regulate the worship, the administration of the sacraments, and the building itself (Rev. 11:1); then this corporate body is for a limited period, and Rev. 11: 7, 8, 9, and Rev. 17 are now in course of fulfilment. P. X. O.

BYWAYS OF THE BIBLE.

THE SHUNAMMITE'S SON.

THE store of thought garnered up in the Bible is almost, if not altogether, exhaustless. Just as our globe, on which thousands of millions have spent a lifetime running up and down, has still spots which never bore a footprint, so the Book of books, which a child puts in his pocket, contains paths of thought very seldom trod by Christian, worldling, or infidel: that it still has teachings which no mind ever discovered is eminently probable. The emblematic teachings of the Bible constitute of themselves an immense field, surpasssingly rich in instruction and consolation, but very few readers, few students even, ever undertake to explore it; and those few usually confine their researches to the emblems of things past. Why?—Hope is a future word. I love the future better than anything in the past except Calvary.

It may have escaped the notice of some that almost, if not, every recorded miracle is also an allegory—not an allegory merely, but an allegory whose elements are facts. That God, with all things in His hand, should so ordain the circumstances of a miracle as to portray Jesus and the Christian ages, is as natural as anything can be. There is a peculiar advantage in the study of these emblems; the results of our study are too delicate to be used in controversy, and may be reserved for a special feast to our own souls.

I wish to call the attention of the readers of the *Prophetic Times* to the resurrection of the Shunammite's son (2d Kings 4: 29–35). Thousands of Christians, no doubt, have read this wonderful narrative with an illy suppressed

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feeling of pain; it sounds like senseless mummery, sorcery; but only remember that all these curious details were arranged to teach of greater things to come, and the mystery clears up most gloriously.

We first seek for Christ, and find Him represented by the noble character of Elisha the prophet that raises the dead. The lifeless child represents the human race, dead in sin. Our race so died in its infancy. Gehazi, the servant of Elisha, a singular compound of faithfulness and falsehood, devotion and greedy lust, stands for the servants of Jesus who *went before* Him. Now we see Christ, in the personation of Elisha, delivering His authority and pastoral office, by the emblem of the staff, to His servants, and sending them with great urgency (very much as Jesus literally sent His servants, Luke 10:4) to raise the dead to life, *i. e.* to convert an ungodly race to God. The result is a notable and disheartening failure. The staff in the hands of Gehazi produced no perceptible effect upon the child. The ministry of prophets and priests left the race of mankind as dead as it was at the beginning. So ends part first.

Next Elisha comes himself; and this is the advent of Jesus. He came and ministered to man mouth to mouth, and eye to eye, and hand to hand. He placed His person in contact with ours that we might live by imitation. The result was partially a success and partially a failure. The cold corpse became warm: and the dead world became quickened with some germs of life: but neither the one nor the other was fully alive as a body. So ends part second. Elisha goes away. Jesus goes away.

Thus far the miracle, when performed, gave emblematic prophecy, but is now emblematic history; the portion which remains is future still. After the walking about in another room of the house, to illustrate Jesus absent in heaven, the life-giver returns. Why does he return? Why does He return? He returns to *complete* His work; to restore a race only slightly warm toward God to perfect spiritual life.

Herein is the glory of the allegory, that it teaches us that the work of Jesus is not only one mission to man but two missions; therefore Elisha when he returns stretches himself upon the child the second time, and this second time with gradual but complete success. The child, like a new-born infant, gave decisive signs of healthy life by sneezing. This was repeated a definite number of times—seven times—probably to intimate that man's final restoration will occupy a period of seven years. It is possible that the allegory extends somewhat farther, that the call of Gehazi hints the restoration of a spiritual priesthood, also that the child taken up and carried away by its mother may typify something in the remote future; but if not, the lesson is rich enough without. It confirms for us a precious and much disputed truth. It cheers us with the hope that the time is coming when we can again see Jesus in this world, and again truthfully call Him Immanuel. EMERSON.

Selections.

ENOCH AND HIS TRANSLATION.

IN the first ages of the world, there were two persons of the name of Enoch: the one, a son of Cain, of whom nothing is related, except that his father built a city, and called it, in honor of his son, Enoch. The other, a descendant of Seth, and it is of him we are now about to speak.

It is understood that we live in the better days of the world. Enoch lived when the world was in its infancy. The customs and pursuits of that early period were, as we may imagine, very different from the present. Nothing, I suppose, in those times, is more remarkable, than the great age to which the patriarchs attained. The term of human life now is 70 or 80 years; then it was extended to 7, or 8, or 900. Enoch left the world, as it were, in his youth, being only 365 years old—a year of years. His son, Methuselah, died the oldest

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man that ever lived, being 969. It would be out of our subject to inquire the cause of this great longevity; but, we may add, there is one kind of old age within the reach of us all: wisdom, we read, gray hairs, and an unspotted life, is old age.

One of the companions of Enoch, for above 300 years, was our great forefather, Adam; and he received, no doubt, from his lips, information respecting the creation and Paradise, the fall and its consequences, redemption and its blessings, through the seed of the woman: and these truths, through the influence of the Holy Spirit, wrought in him that mighty change of heart and conduct which distinguished him above all others in his own time, and makes him a name and an example to all ages. "The wicked die and are forgotten, but the righteous shall be had in everlasting remembrance."

We are not told the secular occupation of Enoch; he, doubtless, like the other patriarchs of his time, gained his daily bread by the sweat of his brow. The earth then did not produce her increase so freely as at the present; the curse for Adam's transgression was fresh upon it; that curse, after the deluge, was partially removed; when, the face of the earth being renewed, "God said in his heart, he would not again curse the earth for man's sake." Yet, while it continued, there was no room for idle hands: "He that would not work, neither should he eat."

But, beside his secular, Enoch had a sacred employment, of a public character—he prophesied. St. Jude repeats one of his predictions, which refers primarily to the coming of the Lord at the general deluge, to destroy the ungodly; and afterwards, and more particularly, to the general judgment at the end of the world. But, under the Old Testament, a prophet was not merely set apart to foretell events, but, as a teacher, to make known the Divine will to man. Hence, we consider Enoch a preacher of righteousness; he lived in "a crooked and perverse" age, but he taught the way of God in truth. He reproved the world for their pride and profaneness, their surfeiting and drunkenness, their infidelity and lust; and, though very possibly his denunciations of Divine anger on their ungodly practices exasperated "the giants of those days," yet "his face was made hard against the face of them," "they could not set upon him to hurt him," till he "had finished his testimony;" and, this done, he was far beyond the reach of them, for "God had translated him."

Good men make always the best ministers of the word; indeed, it is scarcely imaginable how any should teach the ways of God, before themselves are taught of God; and it is certain, that few, if any, are made instrumental in the conversion of sinners who are themselves unconverted. Salt cannot season, if it hath lost its saltness. But Enoch was instructed before he became an instructor; a believer, before his appointment to a public office; and it is remarkable that his personal piety only is spoken of in the Old Testament. No doubt his public ministrations were well-pleasing to God, and, we hope, rendered useful among men; but they would have been neither with out holiness at home—without holiness in heart. The profession of religion is good, but with it must be incorporated the Saviour's precept: "Enter into thy closet; and, having shut the doors about thee, pray to thy Father." Again, if our public duties are without life and without blessing, there is reason to fear our private devotions are either not at all, or are ill-performed.

But in public and private, Enoch failed not; he walked with God in both states; the general tenor of his life was moral and heavenly. When the two disciples walked with Jesus to Emmaus, they tell us: "How did our hearts burn within us, as he talked with us by the way!" How, too, did the communion with Jehovah animate and strengthen the holy Enoch in his earthly pilgrimage. What could he fear? What could he not overcome, when he had the Almighty by his side to direct and succor him? So near the fountain of life, he would drink deep of its pleasures. If you ask, what is implied in walking with God? we answer, it signifies a religious life, or godliness. Walking supposes resting on the feet. So the believer is commanded to "withstand in the evil day; and, having done all, to stand."

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And thus did Enoch. Again, walking supposes advancement. So our religion should be always on the advance. "Grow in grace and in spiritual knowledge," is the Divine command. If our godliness does not deaden the heart to the world, and lead us more and more to heavenly things, there is room to suspect we have no godliness at all—a leafy fig-tree, with no fruit thereon; whereas it is the prevailing character of Christianity to bring forth fruit, and so make the path to the faithful as the morning light, which shineth more and more unto the perfect day.

Like the morning light was Enoch's progress. How could it be otherwise, since he walked with the Father of Lights? He advanced from faith to faith; from one degree of spiritual knowledge to another; he had a deep experience of Divine power and love: and grace, communicated to the heart by the Holy Spirit, operated there to bring forth the rich and ripe fruit—holiness. And, if we admit his intimate and habitual communion with his God, we need not be surprised at his deadness to the world, his spiritual attainments, his inward happiness. We naturally contract the habits and principles of those we live among; our mind by degrees is assimilated to theirs, and this the more surely and the more speedily, if they are persons of rank and consequence. How pure, then, would be the morality, and how great the heavenly-mindedness of Enoch? It is much to walk *after* God: he walked *with* God, side by side, as it were; not only at peace with him, but on terms the most friendly; not that there could be any sort of equality between the Creator and the creature, but God condescended to his servant, and communicated life, strength, and righteousness, according to his personal necessities and his public works. Is there any praise attributable to this minister of godliness? None; for he had nothing that he had not received as a gift. A sinner by nature, like the rest of us, he could have no good thing to boast of as his own; and nothing to return for benefits received, but thanks and praise. Yet will we admire him in this,—that when he was called of God, he obeyed. The world would be full of Enochs, if men would follow his example,—decide as he decided. We all profess to believe, and the power is given us to obey; but there is another power in our members,—sin; and to this the majority yield a ready obedience; and so, with salvation before their eyes, and, as it were, in their hands, their religion comes to nothing and the soul to destruction.

Enoch was a remarkable person where most were bad; he would have been a prodigy of holiness where all are good; and, accordingly, a great and transcendent reward awaited him. Heaven was his destination: so it is ours: but he was not to go there by the same path as do other believers—not through the valley of the shadow of death! The Old Testament account of Enoch's departure from the world is somewhat obscure: "He was not; for God took him." But God takes all men out of the world, and all good men to himself; and without other information, we might have inferred he took Enoch in the usual way. The New Testament supplies an explanation: "Enoch was translated, that he should not see death." We are not told any circumstances of this translation. But in his bright passage from this world to "the Jerusalem which is above," his earthly nature was changed into the heavenly: "Corruption put on incorrnption." Possibly he never entered the abode of separate spirits, but went up at once to the dwelling-place of angels, and the presence of God. If so, Enoch was the first inhabitant of heaven from among the human race.

It is natural to inquire the cause of Enoch's translation to glory without the process of dying. He and Elijah are the only instances of it, in nearly 6000 years; and we may infer, that a thing so uncommon, and yet so remarkable, would never have been appointed, but on most wise and holy principles. In all cases, when we see God departing from his usual mode of procedure, we may conclude he has his own glory immediately and powerfully in view. He is then awaking as one out of sleep; then, by some signal stroke of Divine justice on the one hand, and mercy on the other, He cometh forth to confound his adversaries, and to lead on his own people to life and immortality.

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This is exemplified in the general deluge; the dividing of the Red Sea; the standing still of the sun at the voice of Joshua. These, and other mighty changes in the order of nature, are surely exhibitions of Divine power. They were intended, and, we trust, tended too, to check the atheism and licentiousness of mankind, and to keep up a knowledge—at least an acknowledgment—of the Deity, till the Scriptures were published. And in our day, and to all ages, if men will not be restrained and wrought upon by Moses and the prophets, by Jesus and His apostles, neither will they be convinced by miracles, nor persuaded to godliness, though one rose from the dead to speak to them.

The translation of Enoch was a personal honor conferred on him for his eminent piety. Previous to it, he obtained "this testimony that he pleased God" to such a degree, that he must not submit to the dishonor of the grave. But we should, I think, err, in supposing that God, in this exercise of His power, had no other object in view than the felicity and advancement of his servant; especially, as it is of little consequence to the believer by what way he goes to heaven, provided only that he gains that haven of his desire. Hence, the translation of Enoch appears to speak from him to his fellow-creatures; and we may, I think, justly proclaim it a warning and instruction to "the world that then was." It spake with a powerful voice to such as had corrupted their way upon the earth. Among these, religion had no place; at least, no saving influence. They had not the holy advantages we possess; but what opportunities they had for the soul, them they cast away. In eating and drinking, marrying and giving in marriage, they forgot their fallen and dependent state; the venom of their hearts was manifested in their hard speeches against God and the godly. Enoch tells them their sin and their danger, and plainly denounces Divine anger upon them. "Behold the Lord," Jehovah, whose existence they possibly denied or derided. "Behold, the Lord cometh to execute judgment upon all, and to convince all that are ungodly of their ungodly deeds." And to show that he, at least, should escape the impending ruin, he ascends up, suppose, in the presence of them all, "and a cloud receiveth him out of their sight." Now, I might ask, was not this procedure mightily calculated to impress the eye and the heart of all who saw or heard of it? Was it not calculated to confound the infidel, to decide the irresolute, to reclaim the wandering, to quicken the lukewarm, to awaken the thoughtless, and "to build up believers in their most holy faith?" Enoch was, in all things, a burning and shining light for people to walk by. Did they desire a pattern of godliness? They had it in his life. Did they desire a knowledge of Jehovah? They had it in his preaching. Did they desire evidence of another world? He had often told them of it; and now goeth forth to the skies, leading the way to it. Perhaps, as Elijah seems to have done, he had spoken of or openly predicted his departure from the world, in the manner mentioned. A thing so new, so unheard of, so unthought of, would awaken a general expectation; at least, for good or bad purposes, would excite a general attention. How, then, would the scoffer be confounded, and the faithful edified, to see the prediction in all points answered by the event. It is true, we are not told these or other circumstances of the miracle; but, we may be sure, Divine wisdom so arranged the time and manner of it, as to benefit the righteous, and either to reclaim gainsayers, or leave them inexcusable in their wickedness. Probably the life and the removal of Enoch were often appealed to by the patriarchs and preachers of those ages up to Noah, as setting forth the nature of religion, and the certainty of future rewards; and, contrarily, as showing that where there is no holiness, there must be punishment; and that, whether rewarded or punished, man has a life after this.

These, then, are some of the purposes which the life and translation might serve to the antediluvian world. But it speaks to us also. Like the broken "box of spikenard, very precious;" it sheds a perfume through the whole Church of Christ up to that period, when not one or two, but thousands and tens of thousands, shall

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be changed and translated to glory, as Enoch was: for, if at the end of time, the dead shall be raised, so those Christians "which are alive and remain to the coming of the Lord," "shall be caught up together to meet the Lord in the air."

Whatever lessons Enoch's translation taught the people of his own time, the same lessons it still teaches. It is true, we have not ocular evidence of it, but we have what is as good,—we have God to attest it. Besides, it is not *seeing*, but *believing*, that brings salvation; you may see signs and wonders, yet remain hardened and unchanged; but believe, only believe, and every work of God in the Bible has a voice and a blessing for you. Some, perhaps, are of more importance than others, and of a deeper interest; but all are as "jewels of silver, and jewels of gold and raiment." Let, then, the light of former ages be a light to us; consider it a ray from the Sun of Righteousness, sent to illuminate your path and animate your heart, until, though separated in time by thousands of years, you join your elder brethren above. In heaven, you shall see how God has adapted all His dispensations to the wants and circumstances of His people, making by a variety, and oftentimes by a contrariety, of means "both the deaf to hear," and the "dumb to speak."

MIRACLES.

UNBELIEF AMONG PROFESSED CHRISTIANS.

THE modern spirit, as the refined Rationalism of the day is called, is rapidly finding its way into the thought of professed Christian thinkers, and bringing to bear upon the Bible a sort of pseudo-rational criticism, which, upon examination, is seen to be, in many of its features, most incorrect and false, and calculated to do serious injury to the truth of God's Word. While professed infidels and rationalists utterly repudiate the divinity of the Scriptures, and openly and boldly endeavor to break down and destroy the authority of Revelation, there are at work, at the same time, within the body of professed Bible Christians, other forces, which, while they profess to defend Revelation, are perhaps equally subversive and dangerous to the truth as the open and outward attacks of infidelity itself. That professed or real friend who wittingly or unwittingly strikes the blow from within, is far more dangerous, and therefore the more to be guarded against, than open encounters from without. Yet in this way, and by these means, the truths of the Bible are subjected to the most dangerous and subversive influences, by the manner in which they are criticized and defended by professed friends.

In the matter of miracles particularly, is this spirit of criticism exemplified in the arguments of those theologians, who would prove their truth by something higher and better than the evidence which the record itself furnishes. Many good men seek to establish the fact of Christ's miracles, by arguments drawn entirely from nature and natural laws, endeavoring by mere human reason to prove the truth of those matters and things which are above reason, and which all Christians profess to receive, and hold as of Divine authority.

Particularly, of late, have many theologians sought to defend the doctrine of miracles from the assaults of infidels, by showing that those miraculous displays of the power of the Omnipotent are but the ordinary operations of well-known laws. They are fond of drawing illustrations from Babbage's calculating machine, which, after producing number after number in a regular series, at times suddenly appears to contradict its law by producing an irregular number out of due order in the series. But upon examination, that apparent irregularity will be found to be perfectly regular, and in accordance with the law of the machine. Just so, say they, with miracles. While they seem to be irregular and extraordinary phenomena, they are found to be in reality the result of the regular operations of the known established laws of nature. We need not dwell on this phase of the subject farther than to say, that such a view at once takes away all that there is of Divine interposition in the miracle, and leaves it but a regular phenomenon in a fixed series; which view, it will be seen, at once, is in entire accordance with the most ultra rationalism and infidelity of the day.

There are, however, other views which ap-

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pear to be equally false and unwarranted. We instance that of the Duke of Argyle in his "Reign of Law." While setting forth and professing to believe in the truth and reality of the miracles recorded in the Bible, he, at the same time, throws aside that book as the sole authority and evidence of their truth, and seeks to establish the doctrine of miracles by mere human reasoning. He holds that those unusual and startling events which have been looked upon as miracles, would be seen to be in strict accordance with the regular operations of the fixed laws of nature if our science were only equal to the task; that miracles are not in fact miraculous, or the result of a direct interposition of the power of God overruling the uniformity of the course of nature, but are produced by His superior knowledge of the laws of nature and His superior power of using and applying that knowledge. The theory of miracles thus put forth by the Duke of Argyle reduces these displays of God's power to a sort of divine jugglery. Christ knew how to take advantage of certain laws beyond the ken of man, and availing Himself of this superior knowledge, practised these feats for the astonishment of wondering crowds. Chemists, in the same way, by taking advantage of their superior knowledge, can do many things which to the ignorant are equally miracles. We think we are not exaggerating when we thus show to what absurdity such explanations of miracles lead. In our opinion, such arguments are utterly impotent and useless, as are all mere human arguments, to defend miracles as against the assaults of infidels, or to confirm in our own minds a rational belief in them. The fact is, no human argument drawn from the laws of nature can avail as a proof of what is above reason.

In all of the late discussion of miracles, the question at issue seems to be entirely ignored. The real question is *the truth of the Bible as a divinely inspired record.* This being once established, it is a work of supererogation to prove the truth of its doctrines. They must of necessity be received and accepted as true, although they may not admit of logical demonstration by human powers. The Bible comes to us claiming to be a record of Divine truth. Is it an authentic record? Has it been duly certified and proven by sufficient evidence for us to receive it as a Divine production? If so, we must receive its teachings. The certified record having been brought into court, all men are estopped from denying or explaining away the matters and things therein contained. Nothing is evidence but what appears on its face. Christians—believers in the Bible as God's Word—have nothing to do with the reasonableness of its doctrines or the ability of men to conceive of and understand them. They have only to prove the truth of the Bible as God's Word, and when this is accomplished, the book must speak for itself. If we believe in Revelation, we must accept without question the things revealed. They need not, nor will they admit of, any higher proof than the record itself of which they are a part. Hence we say, that all this attempt to explain and prove miracles by human reasoning is false and destructive to the truth. The miracle must be received as it comes to us, and not as we would have it be. If we can fully understand and explain the raising of Lazarus from the dead, what is there more miraculous in it than in the daily cures wrought by physicians. If we cannot understand it, but believe that the record from which it is drawn is true, we must receive and believe in it as a miracle—as an extraordinary manifestation of His power; and further, we can only look upon it as a direct interposition of the overruling power of God in the natural course of events. Why should we seek to do more? However we may strive, we cannot fully understand the ways of Infinite wisdom—and mere human arguments in support of them weaken the case as against skepticism and infidelity. The safest, the only way, is to rest the issue of the contest on the Bible itself. If it is false, it must fall—if it is true, then, however incomprehensible its doctrines to some minds, it will still stand, and the gates of hell shall not prevail against it.—*Meth. Prot.*

"In six days, that is, in six thousand years, shall all things be accomplished, when the Son of God shall come."—*Barnabas.*

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THE SEVEN PARABLES.

MATT. 13 : 3–50.

OUR Lord having spoken so far to the people, in plain and intelligible language, of the kingdom of heaven, without either figure or similitude, and having required of them faith in Him, as its author and Lord, and showed them the necessary qualifications for becoming participants of its blessings and privileges, begins now to speak to them in parables. In these He describes the mysteries and varied states through which it should pass, till its final and universal establishment at the close of this dispensation (*αἰών*), or at His premillennial advent. Such predictions were of great importance to the disciples and primitive Christians, who had so much to suffer in its extension, and, comparatively, were permitted to see but limited results. But as these prophetic representations of the final success and future glory of the kingdom of God were to the apostles a great consolation, so they are now the great encouragement to believers to persevere in their conflict against powerful opponents in the extension of it. Moreover, the prospect of sure success has kept hope alive when, as in the dark ages, it was hardly visible to the human eye; but still it worked unobserved in a few.

During the short reign of the Beast (Rev. 13), the last, but by far the most terrible eclipse of the very existence of the kingdom of God will take place. This, however, will only be suffered, in order that by the contrast its transcendent glory and bliss might be the more apparent in the end. "The stone that was cut out without hands will smite the image" of Satan's erection, "and become a great mountain, and fill the whole earth." And "this kingdom shall stand forever."

In offering some remarks on these seven parables, it will be our special aim *to point out their prophetic character*. Our Lord predicts in them the vicissitudes His Church will have to pass through, and the obstacles His Word will have to overcome, before His kingdom will have been universally established.

The enlightened and observant believer of our Lord's teaching, therefore, may know beforehand both *the events, the changes, and the progress* through which the kingdom of Christ will have to pass to its final consummation.

These parables show *its beginning, its partial reception, its early corruption, its vitality and extension, its hidden character*, and, at the same time, *its glory and final triumph.*

There is a similarity in our Lord's teaching in the seven epistles of Rev. 2 and 3, to what we find in these seven parables. A cursory comparison between them will show that they run parallel with each other, and confirm one another. As the seven epistles are divided into four and three, so are these parables. The four first the Lord spoke to the assembled multitude, and these partake of an *exoteric* character (comp. ver. 3, 24, 31, 33, 34). The last three, it is thought, He only spoke to His disciples, and these are chiefly *esoteric* (comp. ver. 36, &c., 44–47).

There is also a difference in the introduction of the four first from the three last. "Another parable put He forth," &c. In the three last, "Again, the kingdom of heaven is like," &c.

Besides the *constant practical and general* application to the several states and relations of the kingdom of God, both as it regards *individual and collective bodies* of believers, these seven parables have *a deep and prophetic* meaning (ver. 35).

They prefigure, as alluded to, successive states of the kingdom of heaven, as existing in this world, from the days of our Lord to the end of this dispensation. They describe the changing scenes of it with wonderful accuracy, till at Christ's premillennial advent it will be extended over the whole earth.

The two first, which were explained by our Lord to His disciples, have more immediate reference to the days of Christ and His apostles and to the primitive Church. The third and fourth refer to the beginning, and *though hidden, but sure and gradual progress of it* throughout the earth. The fifth represents it as hidden, or as existing in the days of the Reformation. The sixth introduces it to our notice at a time when it would be valued above everything by the "little flock." And the seventh presents in it its last and mixed character, as it will exist at the coming of Jesus Christ.

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Bengel arranges the several periods indicated by these parables as follows: The first he applies to the time of the apostles (ver. 16). The second, to the time when the apostles were removed to another world (ver. 25). The third, to the time of the conversion of Constantine the Great, and onwards (ver. 32). The fourth, to the seventh century, or rise and progress of Popery (ver. 33). The fifth, to the reign of Popery (Rev. 13), and to the Reformation (ver. 44). The sixth, from the Reformation onwards, when the kingdom of God became most precious to believers (ver. 46). The seventh, to the end of this dispensation, when the wicked shall be separated from the godly, and when the mixed state of the kingdom of heaven will cease to exist (ver. 48).

In the second parable the harvest is represented as *future*, in the seventh as *at hand*. The net is now full, and drawn to the shore to have its contents examined. The fishing is now at an end, the gospel day is closed, the judgment follows apace.

Thus it appears that these parables have a very deep meaning. At present the kingdom of heaven exists in *a hidden or spiritual state*. It is, as our Lord said to the Pharisees, "*within*" —in the hearts of the believers, or spouse of Christ—and unheeded by the world.

In the Millennium this kingdom will be *all manifest* and established over the whole earth. Then "all the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

At present, the words of our Saviour still apply, "Repent, for the kingdom of heaven is at hand." Our present life is one continued act of repentance. Alas! "in many things we offend all."

THE ONLY REFUGE

FROM "THOSE THINGS WHICH ARE COMING UPON THE EARTH."

I HAVE just been making an extract from a writer of the twelfth century, who wrote a little thing which he denominated "De Scala Claustrali," which words you might possibly not discover at once to be, "Of the Ladder of the Cloister." "This," he says, "consists of four gradations of ascent—reading, meditation, prayer, contemplation. Reading inquires after spiritual happiness; meditation ascertains its nature, its importance to us, and our own utter inability to confer it on ourselves; prayer then asks it from Him who alone can bestow it; and, when our prayer is answered, contemplation exercises itself in the actual enjoyment of the blessing. These steps," he observes, "are few indeed; but they are of immense comprehensiveness. The lowest of them rests on the earth; but the highest penetrates to the heaven of heavens."

Soberly, I know no way of escaping "the heart-aches, and the thousand natural shocks, that flesh is heir to," but by getting as high up as possible on this ladder, which I think the old Carthusian abbot (for such he was, Dupin says, though the tract is among the works of St. Bernard) has not ill-described.

There is not in the patriarchal history a more impressive story than that favorite one of all young readers, "Jacob's Ladder."

The forlorn pilgrim in his accommodations for the night, presents to us the extreme of solitary destitution. But what a light rises in the darkness; what a transit from the lowest of human circumstances to a magnificence before which all earthly splendor fades into inanity! It was natural for the astonished Jacob to exclaim, "How dreadful is this place! This is none other than the house of God; this is the gate of heaven." Doubtless, after this, poor and friendless, as, to human appearance, he still was, "he went on his way rejoicing." Now, what I have to say is, that whoever gets possession of the above-described ladder, which, happily, is not that only of the cloister ("neither in this mountain, nor yet at Jerusalem," &c), and learns well how to use it, has in this the substance and essence of Jacob's ladder; and, at every stage of his pilgrimage through this world, has from this possession a real portion of that comfort and support, in his serious, settled reflections and feelings, which the patriarch felt in his ecstatic vision.

This, to mortal man, ought ever to be most

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interesting; but, in times like the present, when that period described by our Saviour seems almost to be approaching, when there shall be "on the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming upon the earth," it is, actually, the only refuge which, not only conscience, but reason, can for a moment put up with.—*Letter of Alex. Knox.*

Editorial.

MAKING FIRE COME FROM HEAVEN.

It was one of the proofs by which Elijah established his commission from the Lord of hosts, and convicted the priests of Baal of their miserable deception, that he called down the fire of the Lord from heaven, to consume his drenched sacrifice in the sight of the thousands of Israel. But Satan is a great counterfeiter, and it is part of God's revelation, that, in the last periods of his presence and power on earth, he will simulate this divine testimony, and do "great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, by means of those miracles." Rev. 13 : 13, 14.

Many Christians have had great difficulty in accepting this prophecy, in any such sense as that it will be literally fulfilled. We believe that it is literal, and that the event will turn out according to the exact words of the description.

It is noticeable, that the agent of this strange wonder is a "false prophet"—a Beast, which must be identified, not with the secular power, but with the spiritual. Two Beasts are described, and their career is parallel and contemporaneous. The first or nondescript Beast, all agree, is the secular power; the second, or two-horned Beast, who operates for and in the presence of the first, must therefore be some other power. He is also specifically described as a "*prophet*"—as pertaining to the religious, didactic, and spiritual sphere. What his two horns indicate has been variously interpreted. We need not here recite the many diverse opinions that have been broached. Taking it as settled, by the words and particulars of the prophecy itself, that none other than a religious and professedly prophetic character or power is meant, we need be at no great loss to find the two great divisions of the power in that department. From the first ages of the world, they have existed, distinct, and easily traceable. There has always been some kind of a Church, —a body or class of people possessing the special ordinances and communications of God, according to which they professed to worship. There has also always been a rival and antagonistic religion outside of the Church. The one is a worship based on Revelation, with its inspired books and divine appointments; the other is a worship based upon nature, with its demoniac oracles, idolatries, impostures, philosophies, and deifications of men and their works. The two great horns, or powers, in the prophetic or religious world, would, therefore, most naturally seem to be these two contemporaneous and antagonizing forms of religion. They certainly are two very distinct, parallel branches of the religious power of the earth from its beginning. The one professes to take God's revelations as its basis, and the other builds upon the natural resources of the human intellect, in connection with such impure and illegitimate spiritual agencies and helps as the ingenuity of man has been able to bring to his aid, and with which the natural man is in close relation.

Now, the great effort of the world, in all ages, has been, to unite these two—to conjoin the service of God and mammon—to unite the table of devils and the table of the Lord—to effect a compromise between Christ and Belial, to harmonize the philosophy, theories of progress, and hope of salvation, which this world prates about, with the kingdom which is not of this world. Of course, in the nature of things,

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this never can be done, so long as the world remains the world, and the kingdom of God remains the kingdom of God. But, what has so long been essayed, will yet be in some sort accomplished. Many a time in the history of the world have those who profess to build on God's revelations, set up in His name what He could never own. And more complete and dreadful apostasies are approaching, especially after God's true elect have been removed, and that which hindered by means of them has been taken out of the way. The professors of the true religion, and the devil-worshippers of heathenism shall yet coalesce.

And when those who pretend to take God's revealed word and appointments, and the priests of reason, science, worldly progress, and demonism, have once formed and completed their contemplated and much-endeavored Alliance, then shall have arisen "out of the earth" that monster of the time of the end, who is emphatically "The False Prophet," legitimated and acknowledged by the final centre and embodiment of universal secular dominion, and ministering to its infernal purposes and blasphemies. As all the defunct powers of the world shall live again in this one last power, and all the wild beasts reappear in this final monster Beast; so all the defunct and extant religions, priesthoods, oracles, and philosophies of heathenism and apostate Christendom shall live again in one system, and all the false prophets that have ever been shall reappear, combined and united in this final, monster False Prophet, having the horns of a lamb, but speaking as a dragon, and putting forth all the consummated powers of the Devil and his infamous deceptions.

Nor need we be surprised or staggered at the idea that he shall counterfeit the great miracle of Elijah, as well as of other of God's prophets, and be successful in the attempt. If any one will be at the pains and expense to be at Jerusalem, at the old Church of the Holy Sepulchre, at any Easter, he will have an opportunity to witness *now* what professes to be a miracle of this nature. It is claimed as one of the powers of the Greek Patriarch of Jerusalem, to bring down fire from heaven anew every year at this festival, at this place. To the satisfaction, also, of the great mass of those who adhere to him and his corruptions of the Gospel, he manages to do this very thing. And as many of our readers may not be aware of this fact, it may be acceptable to give some account of it.

The *time*, is the morning before Easter. The *place*, is the great rotunda of the church, under the centre of which is the excavation of the Rock in which the Saviour is supposed to have been entombed. It is in this sacred tomb, or chapel of the sepulchre, that the fire is obtained, as it is alleged, direct from heaven, and made to issue from a large round hole on the north side, whence it is caught up, and carried to all portions of the world where the Christians of that order reside, to light the lamps of their churches and chapels, and to be sacredly preserved by the faithful.

When the time for this wonder arrives, dense masses of pilgrims sit or stand wedged round the little chapel, and round them an equally dense mass, extending out to the walls of the vast church itself, whilst the galleries above are crowded with spectators. For the first two hours, everything is tranquil. Nothing indicates what is coming, except that the two or three pilgrims who have got close to the aperture keep their hands fixed in it with a clutch never relaxed. The Patriarch, or his representative commissioned for the purpose, is put inside the tomb-chapel, and the door closed upon him. Presently, some of the pilgrims begin a violent rush around the tomb, believing that unless they run round the sepulchre a certain number of times the fire will not come. A succession of gambols then takes place, compared to a mixture of "prisoner's base," "football," and "leap-frog," round and round the sepulchre. A tangled mass of twenty, thirty, fifty men, start in a run, catching hold of each other, lifting one on their shoulders, sometimes on their heads, and rushing on with him till he leaps off, and some one else succeeds to the elevation; some of them dressed in sheepskins, and some almost naked; one acting as fugleman, clapping his hands, to which others respond in like manner, adding wild howls, articulate and inarticulate, to Christ, God, and the

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Sultan. What begins in the lesser groups soon grows in magnitude and extent, till the whole of the circle is moved in a whirling, rushing torrent of wild and frenzied figures. Then embroidered banners are lifted, and a procession formed, which marches out of the rotunda eastward. From this moment the excitement becomes universal, some yelling, some chanting. Thrice the procession passes round. One great movement sways the multitude from side to side. The crisis of the day is now approaching. And as the presence of the Turks is believed to prevent the descent of the fire, they are at this point all driven out of the church. The boisterousness and confusion, as of a great army in the moment of gaining a victory, is manifest. The procession is broken through, the banners stagger, and waver, and fall amidst the flight of priests, bishops, and standard-bearers, before the tremendous rush. The whole church becomes one heaving sea of heads, resounding with an uproar which is beyond description. One vacant space alone is left; a narrow lane from the aperture on the north side of the chapel to the wall of the church. By the aperture itself stands a priest to catch the expected fire; and on each side of the lane, as far as the eye can reach, hundreds of bare arms are stretched out, like the branches of a leafless forest quivering in some violent tempest. Everything is in awful and perturbed expectancy.

At last the moment comes. A bright flame, as of burning wood, appears inside the hole—the light, as every pilgrim believes, of the descent of God himself upon the Holy Tomb. Every distinct feature or incident is now lost in the universal whirl of excitement which envelops the church, as from one to another the fire is spread from taper to taper through the vast multitude—till at last the whole edifice, from gallery to gallery, and through the area below, is one wide blaze of thousands of burning candles. The Patriarch or Bishop is taken out of the chapel, and borne off on the shoulders of the people in a state of faintness or swoon, as if overcome by the glory of the Almighty, from whose immediate presence he is believed to come. A mounted horseman, stationed in waiting at the gates of the church, gallops off with a lighted taper to communicate the sacred fire to the lamps of the Greek Church in the convent at Bethlehem. The people rush out of the church pellmell, to escape from the rolling smoke and suffocating heat, and to carry the lighted tapers into the streets and houses of Jerusalem, crowding and jostling one another in such a way that, in 1834, hundreds were crushed and stamped to death in the hurry and frenzy to get out. To and fro the pilgrims run with their heavenly fire, rubbing their faces and breasts against it, to prove its harmlessness to the faithful. And so the mass separates, and the miracle of the *making fire come down out of heaven* is published abroad whithersoever the witnesses come.

The Latin Catholics, though they once took part in it, now pronounce against this performance as an imposture, but not from any new discoveries they have made concerning it, so much as from the interference of the Sultan, putting the Holy Tomb exclusively in the possession of the Greeks. And these so-called Christians annually repeat the miracle in confirmation of the favor of the Lord to them. For an account of it by an eye-witness, see Dean Stanley's *Sinai and Palestine*, pp. 464–470.

Coming events cast their shadows before them; and what these degraded Christians put forth now, and the importance which is attached to it, are only the foreshadowing of what will be attempted, and in some manner performed, to the deception of all the world of those who have not the love of the truth. It is part of the work of the False Prophet, already being performed, to the wonderment of thousands upon thousands. The Romish Church claims to work miracles; the Greek Church claims to work miracles; Mahomedanism claims to work miracles; and Spiritualism claims to work miracles; and there are many underlying points of unity between them. One master mind, the mind of the Arch-deceiver, is at the bottom, or has large possession, of the whole of them. And out of them, and by a preparing coalition between them, as the demons themselves predict, there will yet come a philosophico-wonder-working re-

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ligion, which will be the only recognized religion under the Antichrist, and which will be as grand in its success as it will be Satanic in its origin and spirit. God only knows what horrible things are maturing for them that receive not the love of the truth, but prefer their unrighteousness, and the Devil's Christ, to the only Christ of the living God. Reader, watch, and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

MILLENARIANISM AND HEALTHFUL PIETY.

In an article on "Healthful Piety," recently published in a religious newspaper of this city, the writer says, "Who does not feel immense relief in turning from a character of good but fragmentary impulses, of one-sided tendencies, of narrow exclusive views, possessed with a single idea; as Premillenarianism," to which, by author or editor, is added in a foot-note, "Premillenarianism as a doctrine, held in due subordination to other doctrines, need be no hindrance to healthful piety; but as an absorbing idea few things are more pernicious."

By Premillenarianism the writer evidently means the doctrine of the Premillennial advent of Christ and his personal reign on earth; and the design is to libel this doctrine as unhealthy in its influence on Christian character, and pernicious in its tendencies, unless held in due subordination to other doctrines not designated. This constitutes a serious charge, which, though coming from an unknown source, yet, through a respectable church organ, and being calculated to excite a prejudice against Millenarianism and Millenarians, challenges investigation.

We have, in our first article on Millenarian Fungi, shown that all or nearly all true Christians of the first three centuries were Millenarians. That period may be designated the age of Millenarianism. Gibbon says of the doctrine that "it was universally believed" and "must have contributed in a very essential degree to the progress of the Christian faith." It had a controlling influence. All believers in Christ were imbued with it. No other doctrine took such hold of the Christian heart. No other had such an effect upon their lives. It was the absorbing idea—the leading article of their faith giving completeness to the gospel. It budded into hope. It blossomed into joy. And its fruits were love and obedience. No "fungous outgrowth" of a spiritualizing, occult, and mystical exegesis had as yet appeared to subvert their faith, and secularize their expectations. Only heretics, who denied the resurrection, and held that at death the souls of men went immediately to heaven, denied it. The doctrine had its full and legitimate effect upon the life and conduct of believers, and hence the period presents a fair field in which to investigate the truth or falsity of the charge alleged against it. What then was the character of the Christians of that period? Was it "a character of good but fragmentary impulses—of one-sided tendencies—of narrow exclusive views—possessed of a single idea?" If there be truth in the charge, we shall find it so. If we find it otherwise, the charge is false.

We will first examine the apostolic testimony. For that they believed and preached this doctrine is not only evinced by the Acts and Epistles, but is also proved by the fact that this doctrine can be traced to no other source but to them and through them to Christ himself, and to the prophets of old, who spake as the Spirit of Christ which was in them did testify.

Paul, in writing to the Thessalonians, says, "Ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; so that ye were ENSAMPLES to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not speak anything. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God, AND TO WAIT FOR HIS SON FROM HEAVEN, whom He raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thes. 1: 6–10). And again, "Your faith groweth exceedingly, and the char-

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ity of every one of you all toward each other aboundeth: so that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure; which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, WHEN THE LORD JESUS SHALL BE REVEALED FROM HEAVEN with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction FROM THE PRESENCE OF THE LORD AND FROM THE GLORY OF HIS POWER, WHEN HE SHALL COME to be glorified in His saints, and to be admired in all them that believe in that day" (2 Thes. 1: 3–10).

This testimony shows that Paul preached the Millenarian doctrine, and that its effects upon the Christians of Thessalonica was to make them pre-eminent as examples to all in Macedonia and Achaia, of faith, obedience, waiting for the coming of Christ, charity, and patience in their persecutions and afflictions. The belief in Christ's coming had a practical effect upon them in preparing them for the kingdom of God. And this agrees with the tendency of this doctrine to the mortification of sinful emotions and the practice of virtue and piety, as set forth in the following testimony. "When Christ, who is our life, SHALL APPEAR, then shall ye also appear with Him in glory. Mortify, *therefore*, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry," &c. (Col. 3: 4, 5). And "The grace of God that bringeth salvation, hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present evil world; LOOKING FOR that blessed hope, THE APPEARING OF THE GLORY OF THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST" (Tit. 2: 11–13). Here it is shown, and we might quote pages of like testimony to show, that the Millenarian doctrine was eminently practical in its tendency as a motive to self-denial, self-sacrifice, and obedience to God—an incentive to every duty and every grace; but we will adduce only two more, one passage from Peter, and one from John.

"Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless" (2 Pet. 3: 11–14). And "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that WHEN HE SHALL APPEAR, we shall be like Him; for we shall see Him as He is. And EVERY ONE THAT HATH THIS HOPE IN HIM PURIFIETH HIMSELF EVEN AS HE IS PURE" (1 John 3: 2, 3).

The style of Christianity during the age of Millenarianism was "to believe, to love, and to suffer:" and the Christian character was formed after the example of the apostles and early fathers, Jesus Christ himself being the model. Mosheim says, "The lives and manners of the Christians" in the first century "are highly celebrated by most authors, and recommended to succeeding generations as unspotted models of purity and virtue; and if these encomiums be confined to the greater part of those who embraced Christianity in the infancy of the church they are certainly distributed with justice." Lardner says, "The Christians of the first three centuries were not perfect nor infallible; they had their failings and their errors; nor were they altogether free from strife and contention: but there were among them many men of sincere and undissembled virtue, and some eminent therein, who were shining examples of everything excellent and commendable in human life. They were quiet and peaceable, and obedient to magistrates in all things appertaining to their jurisdiction—they were kind

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to each other and to strangers. Pliny has borne an honorable and ample testimony to the good design of their religious assemblies; and they were remarkable for their patience and fortitude under sufferings for the principles which they had embraced: by all which they glorified God, edified each other, and were continually making converts from among their Gentile neighbors, and even from among such as hitherto had been their enemies." Lactantius asserts their innocence of the crimes imputed to them by their enemies as a pretext for persecuting them; and says, "Their religion consists in good works or a care to live unblamably and inoffensively." And it is universally conceded that, though calumniated and persecuted by their enemies, they were characterized by "a superlative charity and heavenly-mindedness."

Such is the testimony we have given us of the character of those early Millenarian Christians, and it completely disproves the charge under investigation; for, if Millenarianism had the tendency to produce such wretched abortions of character as the writer has delineated, we should certainly have met with them in an age so distinguished by Millenarianism; but we find on the contrary that those Millenarians were of the highest style and purest type of Christian character—a noble development of the most healthful piety, concerning which Lardner says, "We may do well, therefore, to emulate the best times and the sincerest disciples of Jesus Christ, whom we have taken for our master and guide in the things of religion."

But it may possibly be objected that in that age Millenarianism was held in due subordination to other doctrines, and had but little influence on the character of those Christians, and did not in their case develop its perniciousness. This objection however will not stand; for in nothing were the Christians of that age more distinguished from those of subsequent times, than in their Millenarianism, and their views of Scripture truth as seen from that standpoint; except it be also in their purity and heavenly-mindedness. The decline of piety in the churches at that time kept pace with the decline of Millenarianism. This was the doctrine which stood most in the way of Platonism, by which the Christian faith was corrupted. This corruption began in the third century, as Mosheim says, "The Christian doctors who had applied themselves to the study of letters and philosophy soon abandoned the frequented paths, and wandered in the devious wilds of fancy. They looked upon it as a noble and a glorious task to bring the doctrines of celestial wisdom into a certain subjection to the precepts of their philosophy, and to make deep and profound researches into the intimate and hidden nature of those truths which the Divine Saviour had delivered to his disciples. Origen was at the head of this speculative tribe. This great man, enchanted by the charms of the Platonic philosophy, set it up as the test of all religion. Having entertained a notion that it was extremely difficult, if not impossible, to defend everything contained in the sacred writings from the cavils of heretics and infidels, so long as they were explained *literally*, according to the real import of the terms, he had recourse to the fecundity of a lively imagination, and maintained that they were to be interpreted in the same *allegorical* manner in which the Platonists explained the history of the gods." And in this century the Millenarian doctrine "began to decline, principally through the influence and authority of Origen, who opposed it with the greatest warmth, because it was incompatible with some of his favorite sentiments." And Dionysius of Alexandria, a disciple of Origen, became one of its leading opponents.

In the beginning of the fourth century the Platonic philosophers flooded the church with their new doctrine—fruit of the speculative fecundity of Origen, "who," Mosheim says, "having been early instructed in the new kind of Platonism already mentioned, blended it, though unhappily, with the pure and more sublime tenets of a celestial doctrine, and recommended it in the warmest manner to the youth who attended his public lessons."

To effect the introduction of this "*new doctrine*," it was necessary to get rid of Millenarianism, which was irreconcilably opposed to the Platonic theory. Hence it was, as Gibbon

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says, "first treated as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism." It was first libelled and then overborne. Other doctrines were then speedily incorporated with Platonism, thereby giving an entirely new phase to the Christian faith, and leading the Church into the superstition and idolatry of the dark ages. One of the maxims "almost universally adopted in this (the fourth) century," says Mosheim, "was, That it was an act of virtue to deceive and lie, when by such means the interests of the Church might be promoted." And by such means the Millenarian doctrine was first brought into disrepute and then overborne. But while it did last, and especially during the first, second, and most of the third centuries, Gibbon says, "it appears to have been the REIGNING SENTIMENT *of the orthodox believers;* and it seems so well adapted to the desires and apprehensions of mankind, that it must have contributed in a very essential degree to the progress of the Christian faith." Still deeming it an error, for he was not a believer, he says, "But as long as, for wise purposes, this error was permitted to subsist in the Church, it was productive of the most salutary effects on the faith and practice of Christians." From this testimony we learn that Millenarianism was the "REIGNING SENTIMENT"—the leading doctrine of that age, giving complexion to the faith and tone to the piety of all orthodox believers; and that its influence was most salutary.

Prof. Bush, while allowing the "all but absolute" catholicity of the Millenarian doctrine during the first three centuries, advances a hypothesis by which he questions its truth, and in which he inadvertently admits its salutary influence on the lives and character of the early Christians, and shows that it was as clearly the "absorbing idea" of that age, as Platonism was of the subsequent age. He says: "At the same time we do not regard the extent of its prevalence, or the period of its duration, as any measure of the abstract truth of the tenet. For ourselves we can easily conceive that, although the doctrine *were really unsupported by Scripture,* there were circumstances in the case of the primitive believers which may have contributed powerfully to the spread and influence of Millenarianism among them. The early days of the Church, it is well known, were the days of persecution. The first converts to Christianity were 'compassed about by a great fight of afflictions.' The espousal of the religion of the cross, which waged an exterminating war against the standing superstitions of the empire, exposed them, as a matter of course, to all the terrors of popular frenzy and of imperial indignation. Being for the most part men of uncultivated minds, but of ardent zeal, unequal to the task of a sublimated conception of the spiritual mysteries of revelation, but laying firm hold of its literal and palpable representations, and deeply imbued with its divine spirit, the *grosser* forms of prophetic truth were precisely such as they would naturally be most prone to imbibe, and such too as were best suited to their exigencies. Even though we suppose their views erroneous, yet the error was in itself an innocent one, and with the fires of martyrdom kindling around them, and every species of torture devised to aggravate their sufferings, what could buoy up the spirits of such a class of men, in the hour of mortal agony, but the promises and prospects of a glorious reward, such as their rude and simple but honest minds *saw disclosed in the letter of their Scriptures?* And is it any disparagement to the wisdom of the Most High that He should so have framed the word of truth that certain portions of it might be susceptible of an interpretation which, though natural, was not necessary, though fallacious was yet feasible, and adapted to minister, at particular seasons and under peculiar circumstances, the most solid support and consolation to its disciples? For ourselves, we have no difficulty in supposing that Millenarian error was in a peculiar manner *winked at* in the early ages of Christianity, and that the belief of it was calculated to produce, and did produce, results of a most aupicious character, which, under the circumstances, a different and even a more correct construction of the sacred oracles would have failed to effect."

This effort to evade the force of the argu-

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ment in favor of the truth of Millenarianism, drawn from its universal prevalence in that first and purest age of the Christian religion, is a signal failure, wherein, instead of effecting his purpose, the learned Professor involves himself in mysticism, blasphemy, and absurdity; for what can be more mystical than his "sublimated conception of the spiritual mysteries of revelation?" and what more blasphemous than to suppose that God would so construct His Word, that its literal and palpable representations should be false and deceptious? and what more absurd than that error is "adapted to minister at particular times and under peculiar circumstances the most solid support and consolation?" and produce "results of the most auspicious character?" If error is better adapted than truth to do this at times and under circumstances such as then existed, may it not be better adapted to do it at all times and under all circumstances? And if God has so constructed His Word that men of rude and simple but honest minds see only error disclosed therein, may not the whole Gospel be a tissue of error and delusion? And if error and delusion may be productive of results of a most auspicious character under circumstances where truth fails to do so; it may come to pass, that instead of being given up to believe a lie, that they might all be damned who believe not the truth, &c., they may be given up to believe a lie, that they might be saved. From such theology, good Lord deliver us!

But observe, Prof. Bush here admits that it was the Millenarian doctrine, which he styles "*grosser forms of prophetic truth*," that then prevailed, and pervaded the minds of believers. It was Millenarianism which they "saw disclosed in the letter of their Scriptures," and which they laid firm hold of; and through which they became deeply imbued with the divine spirit of revelation. It was Millenarianism which they would naturally imbibe from the divine oracles, and which was best suited to their exigencies. It was Millenarianism alone that could buoy up their spirits in the hour of mortal agony, yield them the most solid support and consolation, and produce in their character the most auspicious results. And it was Millenarianism, as a "*reigning sentiment*," an "*absorbing idea*," which, instead of being more pernicious than anything else, was the main cause of their pure and healthful piety.

The conclusion is, that the author or authors of the charge we have investigated, in imputing to Millenarianism a pernicious tendency to produce abortions of piety, have borne false witness against the faith and character of the ancient Christians. And the faith and character of the ancient Christians disprove their allegations against Millenarianism. * *

HEART UNBELIEF.

THERE is particularly much said in the Scriptures concerning the *heart*—our sentient nature—our affections and desires. And even faith itself, which we might be disposed to regard as merely a thing of the intellect, is assigned its seat to a large degree in the emotional part of our nature, and as having much to do with our feelings and wishes. Hence the exhortation in Hebrews 3:12, to "take heed, lest there be in any of you *an evil heart of unbelief*, in departing from the living God."

The Scriptures recognize two kinds of unbelief, the ultimate results of which are the same, which often coexist, but which are located in different departments of our spiritual constitution. The one is intellectual, the other ethical. The one is the absence of mental light and conviction; the other is perverseness in moral affection. The one proceeds from darkness in the understanding; the other from a wrong state of the passions. The one is the unbelief of *reason;* the other is *unbelief of heart.*

Intellectual unbelief is that condition of the mind in which the judgment pronounces a thing incredible, either for want of adequate testimony, or for want of a right perception or appreciation of that testimony. Thus, when a man honestly doubts the record which God has given, he is a mental skeptic—an intellectual unbeliever. His want of faith lies in his understanding, and in the infirmities of his reason. He disbelieves, because there is something deficient in his logic, or in his mental enlightenment.

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The Scriptures say but little about this skepticism of reason. Hence the declaration, that only "the fool hath said there is no God," and even he, only "*in his heart;*"—that is, as the suggestion of base affections, more than the calm conviction of his impartial judgment. It is very doubtful whether there lives a man who disbelieves the divine existence, or the great doctrines of the Bible, from pure, unprompted intellectual conviction. Jehovah has provided so many witnesses for Himself, and made the demonstrations of His eternal power and Godhead so ample and luminous, and thrown around the Gospel such mighty bulwarks of testimony to its truth, that it is scarcely conceivable how sober and honest reason, left to act free from all sentient impulses, can settle down in unbelief.

Looking abroad upon society, we discover intellectual and speculative faith enough, and a goodly degree of it everywhere. Reason is not the seat of the difficulties with which the Gospel has to do. Those difficulties come from a different source. They come from the proneness of the affections. They are located in a part of our nature which is much more potent than reason. They take their rise from *the heart.* And it is this *heart-unbelief*—this dealing with the great questions of salvation according to our likes and dislikes—that constitutes the great hindrance to the truth, and the great danger to souls. It is not that intellectual assent does not go along with the evangelical announcements;—it is not that men are beset and disabled by solid logical difficulties in admitting what the Gospel sets forth;—but the mischief is that their affections are antagonistic to it, and that they are pervaded and controlled by a disrelish for its proposals and claims. They assent to the truth abstractly, but their hearts do not approve it as a thing by which to be bound, and by which to be governed. They agree that there is a God, but they are not willing in heart to glorify him as God, or to deal towards him with the grateful and obedient affection which is due him. They admit that they are not just the pure beings which they ought to be, and that Christ is a very worthy and gracious Saviour; but they are not just made up in their temper and feelings to come to Him, and to live the life of union with Him, which alone can bring them salvation. They concede that the demands of God are just and right; but they cannot consent to give up this or that comforting conceit, indulgence, or worldly compliance. They are believers as regards the persuasions of their judgment, but they are unbelievers in the condition of their feelings and desires. They are *heart-unbelievers*, and hence the worst kind of infidels, because at once infidel to the truth, and to their own better understanding.

True and saving faith is of *the heart*, as well as the intellect. It has less to do with logic and demonstration, than with the affections, and the moral decisions of the will and choice. They that rightly receive the good seed, are those who in an honest and good heart receive the word, *and keep it.* Thou must "*believe in thine heart,*" if thou wouldst be saved; for "*with the heart* man believeth unto righteousness." *The heart*—THE HEART—this is the theatre on which the great affairs of salvation must be transacted. The whole nature is concerned. The understanding must be informed, the judgment must be convinced, and the will must be persuaded, but above all, it is requisite that *the heart* gives its practical consent. Mere intellectual faith will not do. Mere blind emotion will not do. Mere outward conformity will not do. It is *the heart*, softened and made willing to take the truth, to cleave to it, and to obey it, at whatever cost, that must exist. To see the promises, and to be persuaded of them, and to embrace them, and to confess that we are pilgrims and strangers on the earth, desiring and living for a better country; this is ever, the true faith, which is accounted to us for righteousness. And where this practical heart-movement is wanting, and this pliant willingness to let go all our natural likes and dislikes for the sake of the kingdom of God, there is heart-unbelief, and all its attendant condemnation. And whatever difficulties may attend full persuasion of the truth of God's Word, "If any man will do the Father's will, he shall know of the doctrine whether it be of God."

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The Prophetic Times.

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Special Contributions.

THE HOPE OF ISRAEL—THE HOPE OF THE WORLD.

No. 3.

It has already been proved, if anything can be, that the Lord Jesus is to return again to this earth, and that this visible appearing is the only hope for the restitution of all things. It is now proposed to inquire, when we may expect this grand design to be consummated, and the full realization of this glorious hope of Israel.

The precise time no man can tell; and no man may presume to tell. For "of that day and hour knoweth no man, no, not the angels of Heaven." Nevertheless His disciples are commanded to watch, and take heed to themselves, lest that day come upon them unawares. "For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Though we cannot fully ascertain the times and the seasons, which the Father hath put in His own power, yet things revealed belong to us and our children. And we may approximate sufficiently near for all practical and useful purposes; for faith and hope, for the comfort of hope, and the full assurance of faith. A multitude of signs are given, which are to precede that day, so that no one need be taken by surprise; and they were given for the express purpose that the disciples of Christ may know when the time draweth near. Signs were given, which clearly indicated the first coming of Christ, and the manner of it. For not understanding and appreciating them, the Jews were severely rebuked. To study the signs of the times, is to compare passing events with the declarations of Scripture. This they did not, and hence rejected the boon of heaven, the best gift of God to man.

It is a merciful providence, which in all past ages has furnished signs of impending revolutions, and changes, both in the natural and moral world. Signs precede the gentle shower —signs indicate the tempest—signs portend the fearful tornado—signs foreshadow the terrible volcanic eruption—signs warn the nations of the approaching dreadful earthquake; and seldom a person dies who has not some premonition of his coming end. Even the animal creation seem endowed with an instinct forewarning them when danger is nigh. So perfect were the signs which Christ gave his disciples, that were to usher in the siege and destruction of the temple and city, and the dispersion of the remnant of Israel to the four winds of Heaven, and so assiduously did they regard them, that not a single Christian is said to have perished in that memorable visitation. Had they regarded the signs of the times as of little value, as many now do, they must have shared the fate of the unbelieving Jews, pent up within the walls of the doomed city.

If we would know where we stand in the world's history—I mean that history drawn by the pen of inspiration, declaring the end from the beginning, we must compare the sacred record with passing, as well as with past events. Signs have been constantly accumulating; and the light we now have is vastly superior to that enjoyed by Luther and his associates at the

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dawn of the Reformation. The providence of God has been steadily unfolding one scene after another before written in His word. We can see that, in their precursory fulfilment, six of the seals have been opened—that six of the trumpets have been blown, and six of the vials poured out; and that the events symbolized by them have nearly all come or are coming to pass. And we can see what Luther and his associate reformers could not, that the rainbow angel was an apt symbol of him and them. The angel held in his hand a little book, and the book was open, and the earth was lightened at his presence; and when taken and eaten up, though sweet to the taste, it proved in the end to be bitter indeed. He and they held in their hand the open Bible, and gave it to their people. It was received with gladness of heart, and valued above all price. But it became to them exceedingly bitter in the persecutions which they endured for the Word's sake. How expressive the symbol, and wonderful the illustration! We are indebted to the light of that open book; yet within the dominions of the mother of harlots, the holding and reading of the Bible, though sweet as living waters, is still bitter in the sufferings endured for it. Even the possession of it is a crime.

What then are the present indications? What the signs that betoken the coming day? Watchman, tell us what thou seest. Oh, Daniel, a man greatly beloved, what understanding hast thou in the matter? When shall the great Prince who standeth for the children of thy people, deliver them? When are the sleepers to awake who are to shine as the brightness of the firmament, and as the stars forever and ever? How long shall it be to the end of these wonders? Yea, "unto two thousand and four hundred days; then shall the sanctuary be cleansed." Even to the time of the end; "many shall run to and fro and knowledge shall be increased. Many shall be purified and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Here we have three signs; one chronological, the other two visible in the events of the day. The long period of 2400 years, the time the people of Israel and their land was to be subject to gentile conquerors, is evidently drawing near to its close. If this be correct, soon will commence the cleansing of the place of His sanctuary, and the hastening of that succession of soul-stirring events, which are to cluster in and about the opening scenes of that day.

The visible sign is obvious to, and is in the mouth of all men. Since the invention of the mariners' compass and the printing art, how astonishing the increase of knowledge, especially for the last half century! In every department of human enterprise, what a mighty impulse. The whole earth seems agitated and in motion. Mind is in collision with mind, educing light; and men are in journeyings oft. Mountains are scaled, plains and deserts passed, lakes, seas, and oceans traversed; and in the ordinary business of the day, and with lightning speed. Such facilities of communication have thrown open the nations to the rapid dissemination of knowledge. Accordingly the Bible has been translated into almost every known tongue, and circulated more or less extensively among nearly every people. Tracts have been printed, and millions on millions of pages given to the four winds. Missionaries have gone to different heathen nations to publish the name of Christ, and announce his coming and kingdom. This running to and fro and increase of knowledge corresponds with the sign given by the Lord Jesus, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. And the Gospel must first be published among all nations for a testimony against them." The same sign is given in the symbolical representations of John, as immediately to precede the opening wonders of that day. "And I saw another angel fly in the midst of heaven having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come, and worship Him that made heaven, and earth, the sea, and the fountains of waters." That angel is on the wing, and hence the time draweth nigh.

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But the wicked shall do wickedly: this sign demands special notice. It is indicated by Christ, fully expressed by Peter, and confirmed by Jude. It is a prominent sign of the near approach of that day. "And Jesus spake a parable unto them that men ought always to pray and not to faint." The widow obtained her cause by her continued coming. "And shall not God avenge His own elect, who cry day and night unto Him, though He bear long with them?" He has borne with them for many ages. "I tell you that He will avenge them speedily;" when He shall arise to judgment, a short work will the Lord make upon the earth. "Nevertheless when the Son of man cometh" to do this work, "shall He find faith on the earth?" Taken in its connection, no stronger affirmation can be given that the vast world will be sunk in a state of total unbelief of His coming and kingdom. That faith in His appearing in the glory of the Father, with the holy angels, and in the clouds of heaven, will be confined to the remnant of faithful witnesses, who have prophesied in sackcloth for nearly twelve hundred and sixty years. From the time of His ascension, till past the middle of the third century, not a dissenting voice is to be heard within the pale of the primitive churches. It was the universal belief that the Lord Jesus was to come and reign with His saints on earth. Origen was the first to reject the plain meaning of Scripture, and adopt the allegorical mode of interpretation. From that period the spiritual rule obtained. Large portions of the Bible were soon turned into fable, and its noblest teachings discarded from its pages. What now is the aspect of the great question? Vast multitudes reject that blessed hope, while few there be that cherish it. Peter in regard to this sign is more full and explicit. He describes clearly the prospect when the marvellous things of that day shall be near at hand. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. But there were false prophets also among the people, even as there shall be false teachers among you, damnable heresies, covetousness, uncleanness, presumptuous and self-willed, having eyes full of adultery, following the way of Balaam, speaking great swelling words of vanity, servants of corruption. Beloved, I write to stir up your pure minds by way of remembrance. Knowing this first, that there shall come in the last days scoffers, impious persons, walking after their own lusts, and saying, where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." How true to the life? Such is the position of the entire Papal world; of the Greek Church; of the English establishment; and of vast many in Protestant churches. So true it is, that the few who embrace the hope of Israel, even that blessed hope, are as the shaking of an olive tree, or as the gleaning of grapes, when the vintage is done. But this is not all. The coming and reign of Christ is made a matter of scoffing. Learned men disdain the idea; and the great men of earth, and your statesmen, laugh at it over their cups; and in discussing matters of state will tell you, that such and such measures cannot be carried here, but may be "in kingdom come." In view of it, witticisms and sneering pleasantries have often been indulged. Jude fully confirms this representation. "Beloved, remember ye the words which were spoken by the Apostles of our Lord Jesus Christ. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." In the midst of scenes like these, "Behold the Lord cometh with ten thousand of His saints, to execute judgment." This sign, as well as the others, must be obvious to such as have eyes to see, and ears to hear.

One other sign of portentous import is in the preparations making for the recovery of the Holy Land, and its repossession and reoccupation by its rightful owners. The glorious holy mountain is still trodden down of the gentiles; but the times of the gentiles appear nearly to be fulfilled. Wonderful preparations seem to be making, and means of untold abundance accumulating in the hands of the people of Israel for the days of restitution. The grand event cannot be far in the distance. That it will soon come, no living man can doubt, who

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reads the Bible, and believes its teachings. The Crimean war had its origin in a quarrel about the holy places; and no surprise need be entertained, should the next not end, till the door is opened for the return of that people, who have been terrible from the beginning. Such a restoration and the coming of the Son of man are closely connected, and nearly allied in time. The nearness of one involves the nearness of the other.

Besides, there are other signs, clearly indicating the nearness of the grand consummation. How significant the wasting of the Mohammedan empire, the twofold Woe of the Christian population of the East; the steady enlargement of Gog's dominion, and the augmentation of his power, despite the alliance of Protestant England, Papal France and other catholic states, to preserve and perpetuate the rule of that oppressive slaughtering race! But the Moslem must fall, and his dominion cease; for Gog's career will not end till he reaches the mountains of Israel.

When ye shall see these things come to pass, know that it is nigh, even at the doors. There soon will be heard a great voice of much people, "saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God. For true and righteous are His judgments. And a voice out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great; and the voice of a great multitude, as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; Let us be glad, and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her it will be granted that she should be arrayed in fine linen, clean and white." And it is written, "Blessed are they who are called unto the marriage supper of the Lamb." Then will be seen the great multitude which no man can number, of all nations, and kindreds, and peoples, and tongues, standing before the throne, and before the Lamb, clothed with white robes and palms in their hands; and the harpers standing on Mount Zion harping the new song of triumph, and proclaiming the kingdoms of this world to be the kingdom of our Lord and His Christ, and His universal and everlasting reign. Then will be heard the thrilling announcement, "Behold the tabernacle of God is with men," . . . in "that great city, the holy Jerusalem;" . . . in the light of which the nations of them that are saved, shall walk.

MATTHEW 24 : 34; MARK 13 : 30; AND LUKE 21 : 32.

Translation and Exposition.

The translation generally given to our Lord's words contained in these Scriptures renders the sense, on any hypothesis, obscure and doubtful. This appears from the exegesis, of which two leading expositions demand attention. One, that γενεα here refers to the Jews as a *race*, and that the meaning is, that the Jews shall not cease from being a *distinct people* till all the events of this great prophecy be fulfilled. The other, that γενεα refers to the *generation* then living, and that the meaning is, that all the events predicted would be fulfilled within the lifetime of the persons then born. By the first exposition the predictions are recognized as extending down to the second advent of Christ yet to come. By the other the "coming of the Son of man" is supposed to be merely a figurative expression denoting the Divine judgment in the destruction of Jerusalem, which occurred before that generation had entirely passed away.

In regard to these different expositions, it is evident that the first is most in accordance with the philology of the entire prophecy as contained in the three Evangelists: for the events predicted embrace not only the destruction of Jerusalem as set forth in Matt. 24 : 15–28, Mark 13 : 14–23, and Luke 21 : 20–23; but the continued desolation of the Jewish metropolis and temple, and dispersion and tribulation of the people, during the times of the Gentiles, in which the Gospel is to be preached in all the world for a witness to all nations: Luke 21 : 24, Matt. 23 : 38, 39, and Mark 13 : 10; and culminate in the second advent of Christ, immediately after this long period of Jewish tribulation and Gentile mercy terminates: Matt. 24 : 29, 31, Mark 13 : 24, 27, and

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Luke 21 : 25, 28. And if the word γενεα will admit of the sense and application given to it by this class of expositors, as some of the learned maintain, it is certainly more consonant with the prophecy so to understand it, and thus avoid the arbitrary and ungrammatical exegesis, forced upon the others, by which the "Son of man coming in the clouds of heaven with power and great glory," is reduced to a figurative description of the Divine judgments upon the Jewish nation in the destruction of their city and temple by the Roman army; and by which, as Mede says, they "bereave the church of the principal passages of Scripture whereon she hath always grounded her faith in the second coming of Christ." Besides which also, it may justly be alleged against the second exposition that, putting this unwarrantable construction on the words of the prophecy, it distorts the order of events in the destruction of Jerusalem itself, for if the coming of the Son of man signifies figuratively the destruction of Jerusalem by the Roman army, that coming did not succeed the tribulation of those days, but preceded it and was the occasion of it, whereas Jesus says that the coming of the Son of man shall be "after that tribulation." And thus by a confused interpretation they not only "put this prophecy in little ease, but the whole harmony of Scripture out of frame." Hence the first exposition is manifestly better than the second; for it does less violence to the construction and sense of the prophecy, to allow that γενεα here means the Jewish race, than to reduce to a mere figure of speech one of the most evidently direct predictions of Christ's second coming; thus bringing the prediction and its supposed fulfilment into irreconcilable conflict, and allowing an arbitrary and ungrammatical method of interpretation, by which all truth may be in like manner perverted.

But the first exposition is not free from objection; for in the first place the application of γενεα to the Jewish *race* as a kind continuing for ages, is of doubtful propriety. The term η γενεα αυτη here employed is usually, if not always, to be understood as limited to a *generation* of persons living at the same time. And that this is the true meaning in this place, is proved by the implication that the γενεα spoken of shall pass away, which can only apply to the generation then living, for the Scriptures show that the Jewish race shall not pass away. See Jer. 30 : 11; 31 : 35, 40 : Is. 33 : 20; Ezek. 37 : 25, 26; Joel 3 : 20; Amos 9 : 14, 15; and their national perpetuity is guaranteed in the perpetuity of Messiah's kingdom. See Is. 9 : 6, 7; 2 Sam. 7 : 12–16; Luke 1 : 31–33. The first exposition then, though plausible, is not admissible, inasmuch as it conveys no idea whatever as to the time of the fulfilment of the events predicted; and involves the idea that the Jewish race shall pass away, which is contrary to the testimony of the Scriptures.

Now, since neither of the above noticed expositions satisfy the terms of the prophecy, and both are liable to objections, may not the difficulty to a proper understanding of the passage lie in the translation of the verb γινομαι, which is rendered *to be fulfilled?* This, like most words in any language, has several shades of meaning. Robinson gives as its primary meaning, *to begin to be.* Schrevelius gives NASCOR, *to be born, to begin,* as a principal meaning. And Parkhurst derives it from γεινα or γενα, *to form,* whence it appears radically to have respect *to the beginning of things.* Independently, then, of every other consideration, I am warranted by these authorities in translating this word in this passage *to begin to be;* thus:

VERILY I SAY UNTO YOU THAT THIS GENERATION SHALL NOT PASS AWAY TILL THESE THINGS BEGIN TO BE.

This translation is not only philologically correct, but it also agrees with the scope of the prophecy, and with the fact that the course of events predicted had its beginning before that generation had passed away. In Luke 21 : 22, 24, where our Lord means to indicate the completion of times and events he uses the verb πληροω, *to fill up, to complete;* and if he had intended in verse 32 to indicate the completion of the events predicted, he would, doubtless, have used the same word, instead of one which radically and usually relates to the beginning of things.

A learned friend whose opinion was sought on this subject, says, "I have examined the

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passages referred to in your last, and can see no valid objection to your translation. This γινομαι, like most words in any language with which I am acquainted, is found with *shades* of meaning; and in any occurrence of it, its meaning there must be controlled by the context. In Luke 21 : 28, our Lord speaks of 'these things' as αρχομενων γινεσθαι, *beginning to come to pass*, which in verses 29 and 30 he compares to the signs to be seen in the fig tree of the approaching summer; and applies the figure in verse 31, using γινομενα as equivalent to αρχομενων γινεσθαι, and adds in verse 32, that that generation should not pass before the sign, the *budding*, the *shooting*, the *beginning* should occur." This, whether we consider the parabolic illustration as applicable to the whole train of events, or only to the last event of the train, furnishes additional warrant for the above translation of γινομαι, whereby we obviate all the difficulties which, in the common version, press upon any exposition of the passage. * *

PARABLE OF THE NOBLEMAN.

LUKE 19 : 11.

THE occasion on which this parable was spoken by our Saviour, was when he was on his way to Jerusalem for the last time before his crucifixion. The reasons given for its utterance were these,—1. Because He was nigh to Jerusalem; and, 2. Because they who were with Him, thought that the kingdom of God should immediately appear. The Jews expected that when their Messiah should come that He would establish His kingdom, deliver them from the powers that oppressed them, and reign as king in Jerusalem on the throne of David.

Now, this was not wholly a vain expectation. Jesus Christ, who is indeed the Messiah, will set up a kingdom on this earth, and will reign over the house of Jacob, and the seat of his throne and dominion will be at Jerusalem, on Mount Zion.

But the time for this had not then arrived. Jesus was first to suffer before He reigned. He *has* suffered—He *will* reign. This parable was therefore spoken, not to teach that He would never reign on earth, but to show that He must first go away, before he would receive the kingdom; as He afterwards said to His apostles, "If I go away, I will come again and receive you unto Myself, that where I am there ye may be also." It is supposed by some that our Saviour in this parable had reference to an event that had actually taken place about that time. "Archelaus, a son of Herod the Great, went to Rome to obtain a confirmation of the title which his father had left him, and succeeded in doing it, although his discontented subjects, fearing what would be the character of his reign, sent an embassy to remonstrate against his being appointed as their ruler."

But to the parable. By the nobleman we are to understand the Lord Jesus Christ. By his going away to receive a kingdom, the ascension of Christ to heaven, where He waits until the appointed time for His return to earth. Though absent from earth now, He will surely return. He will come the second time without sin unto the salvation of His people, and the establishment of His glorious kingdom, of which there shall be no end.

There appears to be three classes of persons represented in this parable,—1. Those servants who having received their pound, had improved it and gained by trading. One had gained ten pounds and another five. 2. That wicked servant who had not improved what had been given him, but had kept it laid up in a napkin. 3. Those citizens who hated the nobleman and said, "We will not have this man to reign over us." The first two classes will represent professors of religion, members of the visible church. Some are real Christians, living near to God, being active, diligent and persevering in the service of their Lord and Master, and who will therefore be prepared to meet their Lord with joy at his return. Others are professors, but not possessors of the grace of God, and are therefore called wicked servants. The citizens will represent those who are not professors, but ungodly men, earthly, sensual, and devilish, who hate Christ, and will not have him to reign over them.

The return of the nobleman represents the return of Christ to this earth at his second coming, when He will call all to account for the

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offers of salvation He has made to men, and when those who have accepted these offers and have devoted themselves to His service, shall be rewarded, by being made rulers in His kingdom, kings and priests unto God; and where false professors and all ungodly men shall be punished. "But those Mine enemies who would not that I should reign over them, bring hither, and slay them before Me." V. 27.

What then is the practical application of this parable which we should make for ourselves?

Ought not each one to inquire, "Am I a true disciple of the Lord Jesus? Am I striving to glorify Him, to improve all the means of grace He has granted me, and to be ready to receive Him when He cometh in His glory, and all the holy angels with Him? Or am I *merely* a professor and nothing more? Have I a name to live and yet am I dead? Or am I one who hates and despises Jesus, who ridicules His coming again?"

S. S. W.

Selections.

RESPONSIBILITY OF CHRISTIAN TEACHERS.

HAPPY the Christian teacher who can adopt the memorable words of Paul to the elders of the Church at Ephesus: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." He had "testified the Gospel of the *grace* of God;" he had "gone among them preaching the *Kingdom* of God;" and thus by these harmonious utterances, the two sides of the great salvation, he had "kept back nothing that was profitable unto them."

Can all who profess to walk in the footsteps of the great apostle truthfully use his declaration? Is "*all* the counsel of God" concerning the Lord Jesus and His Church—so far, of course, and only so far, as that is revealed—openly and clearly proclaimed by all who profess themselves loyal to Pauline doctrine? Is there not much revealed which not a few "shun" to declare? It is no uncharitable charge, but a very mournful fact, that, so far as their exhibition in the pulpit is concerned, many portions of the Bible need never have been written. They are either systematically ignored as if they had no existence, or so misrepresented that their value as parts of Divine revelation is lost. They are either shunned or explained away, and practically it matters not which. In either case they *are not* as a living power and clear light from heaven. It is a solemn thing either to take from or add to the words of God; and the responsibility which rests upon Christian teachers, whether in the pulpit or by the press, is therefore such that they have the most urgent need to pray earnestly for light and faithfulness.

Just to declare the thing as it is, to set forth the truth as it is found in Scripture, is clearly the duty and privilege of all ministers of the Word. No one will deny this proposition. It will be at once admitted by men of all classes and all "shades of opinion." But unhappily it is just these shades of opinion that cast a dark shadow over the landscape of revelation, and hide its exquisite beauty from the sight. It was meant to be the teller of its own tale, the witness of its celestial origin, the letter commendatory which supersedes other commendation; but schools, systems, theories, churches, sects, parties, philosophies, have intervened, all professedly with the best intention—and we quite believe them, although the result is exceedingly lamentable. What would not easily adapt itself to the school or system was left out or modified; what would not comport with the logically arranged creed was so interpreted as to fall quietly into its destined place; and what would not harmonize with the philosophy was trained without scruple to do so. The result was systematic theology, taught in colleges, preached in pulpits, embodied in commentaries, believed by the people. The kingdom of

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God was the Church; the second coming of Christ was death; the resurrection of good and bad took place simultaneously; and the day of judgment was a period of twenty-four hours at the end of the world. All this was held to be the veritable teaching of the Holy Spirit in Scripture; and those who denied the proposition were denounced by the guardians of the so-called orthodoxy as dangerous heretics.

Ah! those dismal middle ages; what a legacy of error they have left us, and how remarkable it is that with all our boasted achievements in philology, criticism, and scientific theology, we never get beyond the influence of that bewildering legacy! Those middle ages rule us yet. They speak from the professor's chair, they preach in our pulpits, and they wield the pen of our religious writers. Everywhere they meet us, casting a dark shadow over the bright and beautiful book of God, plunging in mystery that which is clear as a midsummer sunbeam, and clothing in perplexing figure, which no one *can* solve, the plain declarations of outstanding prophecy. The middle ages compose our catechisms, or manuals of devotion, our hymnals, and our prayers. Thus the emancipation of the Bible from the thraldom of Popish darkness is not yet effected, notwithstanding over three centuries of so-called Protestantism. Doctrines are taught and opinions handed down from generation to generation which are palpably at variance both with the spirit and the letter of Christianity. If all this be so, and, alas, it is only too easy to prove it, how terrible the responsibility which rests upon our public teachers!

We are distinctly assured in the Word of God that the end of this age will be characterized by a fearful apostasy. There shall come a falling away first, before the day of Christ sets in, and the Man of Sin, the Son of Perdition, shall be revealed. The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons. In the last days perilous times shall come. The time will come when they will not endure sound doctrine; but after their own lusts shall they keep to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. There shall come in the last days scoffers, walking after their own lusts, and saying, "Where is the promise of His coming?" Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. Many false prophets shall arise and deceive many.

This is a closely condensed view of what is said in the New Testament on the character of the close of this dispensation, just before the *promised appearing* of our Lord Jesus Christ, to set up His glorious kingdom. But is this in harmony with the representations of popular teaching regarding the Christian dispensation? On the contrary, instead of the apostasy of Christendom, characterized by daring impiety and atheism, under the leadership of the Man of Sin, the Son of Perdition, popular teaching represents the gradual triumph of the Gospel over every nation and tribe, until all mankind shall become Christian, and the Church be coextensive with the human race. This is the picture which the pulpit delights to exhibit; and a very beautiful picture it is. In skilful hands it is sometimes executed with such ingenuity, that the moral landscape of the nations seem to laugh before us under the sunlight of spiritual beauty. For imagination, poetry, graphic detail, and bursts of enthusiastic eloquence, it offers an exceedingly fruitful theme. But there is this drawback,—*it is not true!* The Holy Ghost "speaketh expressly" against it. It is not only *not* the predicted issue of Christian testimony, so far as the nominal Church and the world are concerned, but that issue is directly the reverse,—apostasy, direful wickedness, impiety, blasphemy, atheism, doom! For mercy spurned, and grace refused, the end of the age is terrible "*judgment.*" For disobedience to the Gospel of our

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Lord Jesus Christ, the close of the dispensation is "*vengeance!*" The day of long suffering is ended by "the *wrath* of the Lamb!"

Why, then, do so many of our teachers who are set apart for the vindication and exposition of divine truth, venture to proclaim theories which are so broadly contradicted by their sacred text-book? Assuredly it is no pleasure to us to ask this question. We are keenly pained to put it; but after reading it over and over again, conscience compels us to send it to the printer just as it is. Good, wise, learned men *do* teach that "the Gospel will convert the world to Christ" before His return in glory to judge the quick and the dead. But, as His own word denies this with startling emphasis, and brings forward in proof of that denial appalling representations of the enormous wickedness of the world at the time of the Lord's second coming, we have no alternative but to say that those teachers and the inspired writers contradict each other.

Responsibility! Merciful Saviour, look upon Thy ministers! What will the deceived people say of them, and to them, when the story of "Peace, peace," is interrupted by the uprising of the Man of Sin, and the imperious demand that all shall worship him, and deny the Father and the Son? "Sir, *you deceived me!* You taught me to laugh at the Millenarian doctrine. You said that Christ would not come until the end of the world; that the Gospel would convert the nations, and that the idea of a personal Antichrist was a dream, and an absurdity. You deceived me, sir! And now I must either worship this blasphemer, or *die!*" Can one imagine such a speech as this without horror? The very thought of it chills the blood! But there will be many such speeches in the awful day that is about to burst on guilty Christendom—nay, not *such* speeches, for that which we have written is gentleness itself compared with the utterances of mingled indignation and despair which will come from the pallid lips of many when the fierce demand of the Antichrist for blood shall desolate the nations. This is no trifling matter. It is intensely real, and, therefore, unspeakably appalling. When the waiting Church that loves the appearing of her Lord shall be removed, the condition of those who are left will be fearful in the extreme. This subject is too painful for prolonged thought, but surely a mere allusion to it suggests the necessity of fidelity to revelation, and the solemn responsibility which rests upon every man who occupies the position of a Christian teacher.

But is it really a matter of revelation that Christians who are looking for the coming of the Lord shall escape the predicted horrors of the atheistic domination? We have already seen that the close of this dispensation will be characterized by unprecedented wickedness culminating in unparalleled judgments, and that, therefore, the popular notion of an evangelized world, through the agency of the Church, is a great delusion, having no authority whatever in the word of God. In view of these facts, the question we have just asked assumes great importance, and the answer given to it in the Holy Scripture will again remind us of the solemn responsibility resting upon those who, though recognized ministers of Jesus, practically unite with the scoffers of these last days in saying, "Where is the promise of his coming?"

Our Lord, speaking of the day that shall come as a snare on all them that dwell on the face of the whole earth, says, "Watch ye therefore, and pray always, that ye may be accounted worthy *to escape all these things that shall come to pass*, and to stand before the Son of man." (Luke 22 : 36.) This intimation that His watchful disciples shall escape the terrors of the closing scene, when the times of the Gentiles are fulfilled (for it is to *that* period, and not to the destruction of Jerusalem, that these words point), is one of the things which the Holy Ghost brings frequently to the minds of the apostles. "Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven, even Jesus who delivered us from the wrath to come." (1 Thess. 1 : 9, 10.) Here the present is put for the future, denoting the certainty that Jesus will deliver those who wait for Him, from the wrath to come upon the world of the ungodly. "For yourselves know perfectly that the day of

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the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief.... But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation. For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." (Chap. 5 : 2–4, 8–10.) The contrast here between those who shall *not* escape, and those who shall be saved from the day of wrath, is very striking. The salvation which the latter are to obtain is, of course, salvation from the tremendous terrors of that day. Spiritual salvation it is not, for that they have already. It is the righteous taken away from the evil to come. "Then shall two be in the field; the one shall be taken"—graciously, as in John 14 : 3, 'I will come again and *receive* you unto Myself'—"and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." (Matt. 24 : 40, 41.) Those who are "left" shall be exposed to the tempest, before the bursting of which on the earth the others are "taken." Referring to the cases of Noah and Lot, Peter says, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2 : 9.) The flood came not until Noah was safe in the ark; the fire fell not upon the cities of the plain until Lot was removed from danger; the vials of wrath will not be poured upon the earth until those who "wait for the Lord" are taken to a place of glorious safety. "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." (Rev. 3 : 10.) Most remarkable is this verse, τὸν λόγον τῆς ὑπομονῆς μου—"the word of my patience;" what a revelation there is here of the dispensation of grace, and of the certainty that, in consequence of grace rejected, it will end in judgment; and what a proof that to look and wait for the patient, long-suffering Saviour is the duty and privilege of the believer—an attitude which is to be rewarded by removal from the scene of trial before the Apocalyptic judgments descend upon the earth.

Now if these two momentous truths—namely, that Christendom ends in apostasy, and that those who wait for the Lord will be gathered lovingly to Himself before the judgment due to that apostasy descends upon the world,—were presented to our congregations, it is impossible to avoid the conclusion that the indifference to the sublime realities of the Gospel, the sleep, the deadness of which the complaint is so lamentably general, would, to a great extent, disappear. The law of Heaven is—*God's blessing on his own truth.* A faithful exhibition of that truth, therefore, is the bounden duty of all the ambassadors of Christ. The great realities of the Gospel should be presented to men as things wonderfully *near*, not as things afar off, or cold abstractions concerning which curiosity may speculate. And if the day of grace, the era of divine long suffering, is rapidly coming to a close; if the Gospel dispensation, like its Edenic, patriarchal, and Aaronic predecessors, is to end in apostasy; and if the new epoch of royal rule by the manifested Messiah, with the Church of the first-born ones as his co-assessors, converted Israel as his ministers of salvation to the nations, and the entire world as his empire, is just about to begin, the necessity of fidelity to God's revelation, always pressing, is now vehemently imperative. The great crisis to which all generations and all the purposes of God have been tending is near at hand. To talk *now* about the respective merits of ecclesiastical systems is a waste of precious time, for they are all doomed to dissolution, that the sons of God may be manifested in glory with Him who is at once their Redeemer, their life, their Elder Brother, and their Head. To insist *now* upon form, and ceremony, and ritual, is perfect madness, for the Bridegroom cometh; those who are ready will go in with Him to the marriage, and the door will be shut. We have had trifling enough; let us now be in earnest, and give Christ such a place in our hearts as He never had before, so that the prospect of His coming may fill us with hope and joy.

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PATRISTIC CHILIASM.

It is remarkable that Dr. Whitby, who was among the first, if not the first, to introduce into the Protestant churches the idea of a spiritual millennium *yet unfulfilled*, should have taken occasion, in answering the Roman doctrine of Tradition, in order to show their inconsistency, to bring forward such a strong, accumulated, and decided testimony of the early Fathers to the personal reign of Christ, though against his own views of a merely spiritual millennium. It is not given here as a proof of the doctrine, for we want no traditions of men to prove Scriptural doctrines, they being ever clearer in the Scriptures themselves; but as an evidence of its not being the novelty which some think it, but the old path which they profess to follow.

Mr. Greswell has, in his Exposition of the Parables, vol. i, p. 273–485, given some farther early traditions in favor of this doctrine. The whole testimony is not an unfair specimen of the nature of the light which tradition gives. It originates no truth; its own light is feeble and uncertain, but it hands down and perpetuates to us God's own inspired truth in his written word. God Himself, by His own Spirit indeed, from age to age, gives His servants greater insight into His truth. Blessed be His name, the knowledge of His church has on the whole been a growing knowledge, and the testimony to truth in its fulness larger from age to age.

A merely spiritual millennium, supposed to have begun with Constantine, was for many ages a common opinion among Christians. It was a convenient doctrine for Popery; the Papal doctrine of the invocation of the saints being, by the Council of Trent, founded on the idea of the saints now reigning. Yet probably the theory of a merely spiritual millennium, either past or to come, was not without its use in separating men's minds from that carnal idea of the millennium, to which some of the expressions of the Fathers had led. O how blessed is the truth that the great Head of the church now has, and from the beginning had all power! And "He shall not fail nor be discouraged till He have set judgment on the earth, and the isles shall wait for His law."

Dr. Whitby's account of the testimony of the early Fathers is as follows:

The doctrine of the millennium, or the reign of saints on earth a thousand years, is now rejected by all Roman Catholics, and by the greatest part of Protestants, and yet it passed among the best of Christians, for two hundred and fifty years, for a tradition *apostolical*, and as such is delivered by many Fathers of the second and third century, who speak of it as the tradition of our Lord and His apostles, and of all the ancients that lived before them, who tell us the very words in which it was delivered, the Scriptures which were then so interpreted, and say, that it was held by all Christians that were *exactly orthodox.*

I. This is delivered by the Fathers of the second and third centuries as a tradition received from the mouth of Christ and His apostles. Eusebius confesses that Papias declared it to be the doctrine of our Saviour, handed down to him *by unwritten tradition.* Lib. iii, cap. 39. Now of this Papias (lib. v, cap. 33), Irenæus says that he was a hearer of St. John, the author of the Revelation. He himself professes that he only followed those who taught the truth, and who related "the commands given by Christ Himself, and coming from the truth itself." That he received "the words of the apostles from those who followed them," or conversed with them; and only writ the things "he had well learned and well remembered." Eusebius (H. Ecc., lib. iii, cap. 29) moreover adds, that his relation touching the tradition of the millennium prevailed "with most of the clergy that lived after him to entertain it." Justin Martyr (Dial. cum Tryph., p. 308), speaking of the same doctrine, premises, that he chose not to follow the doctrine of men, but of God, and the doctrines delivered by Him. And then he adds, that "there was a man among them named John, one of Christ's twelve apostles, who, in his Revelations, had foretold that the faithful *should* reign with Christ a thousand years in Jerusalem, and that our Lord Christ said the same thing." Irenæus (lib. v, cap. 33), adds, that "the seni-

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ors who saw St. John, the disciple of our Lord, remembered how they had heard him say that he had heard our Lord Christ teach this doctrine;" and then he repeats the very words in which Christ taught this, and tells us that he had them also from Papias, the friend of Polycarp, adding (cap. 36), that "this, according to the seniors, the disciples of the apostles, is the ordinance and the appointment concerning those that shall be saved;" and that our Lord taught this when He promised to drink new wine with His disciples in the kingdom of God; and St. Paul, when he said that the creation should be freed from the bondage of corruption into the liberty of the sons of God. As for the kingdom promised to us after the resurrection for a thousand years,—Ezekiel knew it, says Tertullian; the apostle John saw it; and the new word of prophecy, which we believe, gives testimony of it. Adv. Marcion, lib. iii, cap. 24. And if Gelasius Cyzicenus may be credited, this was the doctrine delivered by the Nicene Council in these words, "We expect new heavens and new earth, according to the Scriptures, at the appearance of the kingdom of our great God and Saviour, Jesus Christ; and then, as Daniel saith, the saints of the Most High shall receive a kingdom, and the earth shall be pure and holy; which David, by the eye of faith foreseeing, says, 'I believe to see the goodness of the Lord in the land of the living;' and the son of David, 'Blessed are the meek, for they shall inherit the earth.' These things we have established from the Ecclesiastical Constitutions, most diligently framed by the holy fathers." Hist. Conc. Nic., lib. ii, cap. 30.

II. They speak of this, not as a probable opinion, but as a thing which they were certainly assured of. "We know," says Justin Martyr, "the resurrection of the flesh, and the thousand years in Jerusalem." Dial. cum Tryph., p. 307. "The benediction doth without contradiction belong to the times of the kingdom," says Irenæus, lib. v, cap. 33. And again, "These promises do most manifestly signify the banquet of the creation, which God has promised to give them in the kingdom of the just" (cap. 34); and a third time (cap. 35), "These and other things are without controversy spoken as things which are to happen in the resurrection of the just."

III. They confidently cite, as plain asserters of this doctrine, the prophets of the Old Testament, and the sayings of our Lord and his apostles in the New. This thousand years, says Justin Martyr, the prophets, Esaias and Ezekiel, and others, do confess. Esaias manifestly declares, says Irenæus (lib. v, c. 34), that there shall be such joy in the resurrection of the just. Ezekiel saith the same thing, and so doth Daniel. The testimonies of the prophets touching this matter are so many, says Lactantius (lib. vii, cap. 26), that it would be infinite to collect them. That our Lord referred to it when He promised that the meek should inherit the earth, is the assertion of Irenæus (lib. v, cap. 32), and the forementioned testimony of the Nicene Council; and also when he said, "Thou shalt be recompensed at the resurrection of the just," says the same Irenæus (cap. 33); and when he promised to them who left lands, houses, parents, brethren, and children for his sake, that they should have an hundred fold now in this life. So Irenæus (lib. v, cap. 33), and St. Cyprian, when he said to His disciples, "I will not henceforth drink of the fruit of the vine, till I drink it new with you in My Father's kingdom." When to that question of St. Peter's, "We have left all and followed thee, what shall we have?"—he answers, in the new and second state, the resurrection of the just, "when the Son of Man sitteth on the throne of His glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel." Hieron. in Matt. 19:27. And when, having corrected their mistakes about this matter, he adds, "Ye are they that have continued with Me in My temptation, and I appoint to you a kingdom, as my Father hath appointed to me; that you may eat and drink with me in my kingdom." This, saith Justin Martyr (p. 312), is the mystery of our regeneration.

They cite to the same purpose that testimony of St. Paul (Rom. 8:21), saying, that the creature shall be delivered from the bondage of corruption into the glorious liberty of the sons of God; which liberty is in the next verse

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styled the redemption of the body, from that death to which it was subject, through the disobedience of Adam, and with which will be also a redemption of the creature from that curse which the earth suffered for his sake. Iren., lib. v, cap. 32, 34. They cite to the same purpose that passage of St. Peter, who saith, "One day is with the Lord as a thousand years, and a thousand years as one day." And this we know, says Justin Martyr (p. 308), that these words do relate to the millennium. Again, when Esaias says, we look for new heavens and new earth, he meant, says Justin, in the promise of the millennium. These things, says Irenæus, are without controversy spoken of the resurrection, in which the just shall reign on earth. Lib. v, cap. 35.

Lastly, as for the author of the Revelation, they all with one consent declare he speaks expressly of it; and indeed he seems to do it so expressly, that when in the third century some Christians began to dislike this opinion, they began also to question the authority of this book, which was never before doubted of by any Christian.

IV. These fathers expressly teach that this doctrine of the millennium was denied chiefly by heretics, and such as were deceived by them. (Lib. 5, cap. 32.) Thus Irenæus, in the preface of his discourse on this subject, saith he found it necessary to speak thereof, because some men's opinions were perverted by the speeches of the heretics, and they understood not the appointment of God, and the mystery of the resurrection of the just, and of the kingdom. (Lib. 5, cap. 31.) And again he says, "that some of those who are thought to have believed aright, do go beyond the order of the promotion of the just, and know not the methods of their training up,—or being exercised to incorruption, having in themselves heretical senses (of this matter). For the heretics, despising the formation of God (*i. e.*, the body framed by him), and not receiving the salvation of their flesh (or not believing that it shall be saved), say, that as soon as they are dead, they transcend the heavens, and the Maker of them, and go to that mother or father which they have feigned to themselves; they therefore who reject, as much as in them lies, all resurrection of the flesh, what wonder is it that they know not the order of the resurrection?" This order, with the method by which we are exercised to incorruption and the enjoyment of God, he afterwards declares to be this (cap. 32), "that our first resurrection is the beginning of incorruption, by living in which kingdom they who are worthy so to do, by little and little, do accustom themselves to enjoy God. And that the just man thus raised (cap. 35), shall truly exercise or fit himself for incorruptibility, and increase and flourish in the times of that kingdom, that he may be made capable of the glory of the Father." And a third time (cap. 36), "that man being renewed and making such progress to incorruption that he cannot now wax old—then they who are worthy shall ascend to heaven."

Justin Martyr being asked by Trypho whether he believed that Jerusalem should be rebuilt, and the Christians should be gathered together there with Christ, and the patriarchs and the prophets, answers thus: "I have before confessed unto thee that I and many others are of this judgment;" adding, that he therefore embraced this doctrine, because he chose not to follow men or their doctrines, but God; and telling Trypho, that if the Jews had met with any who did not confess this, but blasphemed the God of Abraham, Isaac, and Jacob, he was not to esteem them Christians, though they were called Christians. "For I and all Christians that are entirely orthodox, do know there will be a resurrection of the flesh, and a thousand years in Jerusalem, built, adorned, and enlarged, as the prophets Ezekiel, Esaias, and others have confessed." Now, by comparing of these words with what before was spoken by him of the Gnostics, and the following branches of that heresy, the Marcionites, the Valentinians, Basilidians, and Saturnilians, it will be evident that Justin Martyr speaks here especially of them. For,

1. There you will find him saying of those heretics, that they taught men to blaspheme the God of Abraham, Isaac, and Jacob. And here, that some of them who did not own the

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millennium, were men who dared to blaspheme the God of Abraham, Isaac, and Jacob.

2. There you will find them expressly styled the Marcionites, Valentinians, Basilidians, and Saturnilians: here you will find them generally described by this character, that they say there is no resurrection of the dead; but that as soon as they die their souls were received into heaven, as Irenæus before noted of those deniers of the millennium, and as is certainly true of all the heretics here mentioned; for the Marcionites denied the resurrection of the flesh, and held that the soul only should be saved. Basilides denied the resurrection of the flesh. (Danæus in Aug. de Heres., c. xii, f. 100, b.) The Saturnilians said that there would be no resurrection of the flesh, because the body would not be saved. The Valentinians denied the resurrection of the flesh, saying that our souls only, not our bodies, were redeemed by Christ. (Dan., ibid. c. 4, f. 60 b; ibid. cap. 11, f. 79 a.) Moreover, he promises to write a book against these deniers of the millennium, which, what it should be, except his book against heresy in general, or against Marcion in particular, I do not know.

3. There he declares, that true Christians did in nothing communicate with these men, as knowing they were Atheists (*i. e.* wicked), ungodly, and unjust; and here he forbids Trypho to account them Christians, saying they no more deserved that name than the Sadducees, and other heretics among the Israelites, deserved the name of *Jews*. Now let it be considered,

1. That this doctrine was owned in the first ages of the church by the greatest number of the Christian clergy, as is confessed by Eusebius, that by the confession of St. Jerome, many ecclesiastical men and martyrs had asserted it before his time (H. Eccles., 1, 3, c. 39, in Jer. 19), and that even in his days it was the doctrine which a great multitude of Christians followed (Proem, in lib. 13, Com. in Esa.), that it was received not only in the eastern parts of the church, by Papias, Justin, Irenæus, Nepos, Apollinarius, Methodius, but also in the west and south, by Tertullian, Cyprian, Victorinus, Lactantius, and Severus, and, if we may credit Gelasius Cyzicenus, by the first Nicene Council.

2. That these men taught this doctrine, not as doctors only, but as witnesses of the tradition which they had received from Christ and His apostles, and which was taught them by the elders, the disciples of Christ, which pass among the Romanists for authentic works of apostolical tradition.

3. That they pretend to ground it upon numerous and manifest testimonies both of the Old and New Testament, and speak of them as texts which would admit no other meaning, and which they knew to have this meaning; and then let any Romanist show anything of a like nature for any article pretended by the Church of Rome to be derived from tradition to them.

THE RECALL OF ISRAEL.

THE restoration of the Jews to their ancient city and the homes of their fathers, is a subject that begins to excite earnest attention, not only among the Israelites themselves, but in the minds of statesmen everywhere. Direct European settlement, *not* of Jewish origin, has been tried on a limited scale in Judea and Syria, two or three times without much success, and very recently, an attempt on the part of a New England colony to establish itself in the same region, nearly came to an end, owing to divers defects of temper and organization. That such would be the fate of a serious enterprise of the same kind on the part of the "chosen people," there is not the least reason to fear. In fact, the Jews are already exceedingly numerous in Syria, and, their returning outposts push farther and farther every year, toward the Holy City, where the few remnants of their once teeming numbers still crouch under the Ottoman scimitar. In Damascus alone there are 65,000 Israelites, a thrifty, energetic and intelligent race. The present aspect of the Eastern Question indicates that a tremendous crisis impends in the face of the Turkish Empire, and that willingly or unwillingly, the western nations of Europe and the advancing Russians are about to accelerate the possibility of a wholesale return of the Jews to Palestine, where the establishment of a civil polity in consonance with the spirit of the age, and

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the religious feeling of mankind, would render the restoration of a people, that has toiled in all lands and acquired all arts, to the proprietorship of the soil a comparatively easy thing.

The financial management, and consequently, the mutual intercourse, the diplomacy, the external commerce, and internal trade of many powerful modern nations are profoundly influenced by Jewish wealth and intellect, as every one knows who is at all familiar with the names and history of the great bankers and statesmen of the day. They often have it in their control to make or to unmake political combinations, and the actual numbers of their recognized brethren standing together in all lands, does not fall below 7,000,000 souls. Of the Lost Tribes, their locality, their numerical strength, and their dormant might to-day, who may correctly speak? Shall they reappear in a few years from the inner depths of Asia by scores of millions, after modern arts and arms shall have enabled them to break the bonds of Tartar despotism, and pour westward over the Euphrates to the pleasant land of their inheritance?

A voice was raised in appeal to the Jews scattered throughout the world years ago, and, first in German, and afterwards in all languages, it uttered sentences like these:

"We have a country, the inheritance of our fathers, finer, more fruitful, better situated for commerce than many of the most celebrated portions of the globe. Environed by the deep-delled Taurus, the lovely banks of the Euphrates, the lofty steppes of Arabia and of rocky Sinai, our country extends along the shores of the Mediterranean, crowned by the towering cedars of Lebanon, the source of a hundred rivulets and brooks, which spread fruitfulness over shady dales, and confer wealth on the contented inhabitants. A glorious land, situated at the furthest extremity of the sea which connects three-quarters of the globe, and over which the Phœnicians, our brethren, sent their fleets to the shores of Albion and the rich coasts of Lithuania—near to both the Red Sea and the Persian Gulf—the perpetual courses of the traffic of the world on the way from Persia and India to the Caspian and Black Seas; the central country of the commerce between the East and the West."

Farther on, alluding to the confusion that has become chronic in the councils of Mohammedan nations, the same voice exclaims:

"The power of our enemies is gone, the angel of discord has long since mown down their mighty hosts, and yet ye do not bestir yourselves, people of Jehovah! What hinders? Nothing but your own supineness!"

The reproach of the last line quoted above seems now no longer fully applicable. In many countries a strong inducement, not merely of thought, feeling, yearning, has set in toward the banks of the Jordan, but there is a positive stir of enterprise and capital in that direction.

The excavations now going on under the auspices of the English Government at Jerusalem, and the remarkable confirmation their disclosures yield at every step of all the Biblical descriptions of Solomon's Temple, the walls, tombs, fortifications, &c., of the ancient city, are quickening the interest everywhere felt in the topic of our remarks. Political events, too, are conspiring to render the significance of the subject in our day more profound. A Congress of Nations is suggested. The Italian imbroglio is but one of the questions that would necessarily arise for discussion in so august a conclave. In fact, it was the hinging of the whole affair upon that delicate issue which has thus far delayed the assembling of the desired Congress. But the definitive settlement of Judean occupancy, the diplomatic rescue of the Holy Land from the grasp of the Moslem, and its absolute freedom to ownership and cultivation by men from all quarters, best adapted by descent, usages and traditions to its useful possession, would be points upon which all Christendom could agree. The apparent anomaly of Mount Calvary and the Holy Sepulchre in the wardenship of the enlightened descendants of the Seed of David, would hardly be so striking as their custody by the half barbarous followers of Mahmoud. In our city (New York) Jewish Synagogues arise in sight of Christian cathedrals; in most Catholic Austria a full-blooded Israelite, Herr Winterstein, has just taken his seat in the Imperial Cabinet. During

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his time, too, most orthodox and most thoroughly Irish, Daniel O'Connell, the Samson of Repeal, from first to last was an eloquent advocate of justice to the Israelite race,—remembering perhaps, the Phœnician fraternity of ancient days above alluded to, as well as yielding to the impulses of a great heart and a clear intellect. Need we, in this connection, recall the name of England's greatest statesman and Prime Minister at the present hour, Benjamin D'Israeli?

But it is to the highest in worldly position that the secret thoughts, no doubt, of millions interested in this matter naturally concentre, and among them who could so fully command the question as Napoleon III, Emperor of the French? Whether he has or has not the Judean elements ascribed to him, he is so peculiarly placed, that in his hands the problem, hitherto half mystic, would soon glow with the light of a grand practical modern fact. With the Mediterranean occupied by friendly fleets; the Isthmus of Suez thrown open to commerce; Turkey and Egypt both overawed yet conciliated, why should either Great Britain or Russia object to a Judean Government in Judea, where they harmonize with a Turkish control there to this day?

The results to commerce and to the rapid civilization of Western Asia could not fail to be speedily magnificent, since the Jews even now possess all that we know in art, science, literature, manufacture, construction, and are very masters in organization and finance. We shall not be told, assuredly, that the Muscovite Colossus, France with 1, 200,000 soldiers under a Napoleon, and England with her shoals of ironclads on one side, and conquered India on the other, would be afraid of the 7,000,000 of Israelites that in a decade might be gathered into the fold of yore, or that the invasion of telegraphs, railroads and widespread cultivation in the East, would alarm their populations at home, who now look about distractedly for some sufficient granary at their doors, to supply them with cheap and abundant food. We know not whether to the restored Jews themselves such splendor would soon come, that while they could not in our time, at least, endow their city with the 21,600,000 pounds of gold that David left in the temple along with 3,150,000 pounds of silver, or make, as Solomon did, 3,250,000 pounds of gold, by a single voyage to Ophir, where he found silver so plentiful "that it was not any thing accounted of," but we do believe that a magnificent Oriental trade would be flourishing early enough to realize countless benefits to them and to the commonwealth of nations.

Here, then, seems to be a chance for Napoleon III to retrieve all his imperilled glory, if the United States be too far from the scene to take the initiative, and without rhapsody, we can readily imagine some head man in Israel, repeating the words of the enthusiastic writer from whom we have taken a paragraph nearer to the head of the article:

"People of Jehovah, raise yourselves from your thousand years' slumber. Rally around leaders, have the will, a Moses will not be wanting. The rights of nations never grow old; take possession of the lands of your fathers; build a third time the Temple on Zion, greater and more magnificent than ever. Trust in the Lord who has led you safely through the depths of misery thousands of years. He, also, will not forsake you in your last conflict!"

The first Napoleon, whose mental grasp of the relations of mankind seemed almost supernaturally intuitive, once said, that "he who should control with the hand of enlightened empire the city of Constantinople, would be the virtual master of the Eastern world." Who doubts that in his very thought of thoughts, he saw behind the ramparts of the temporal power, the ineffable spiritual influence of the Ark of the Covenant side by side with the Holy Sepulchre, radiating from within from the summit of Mount Zion over all the races of men?—*N. Y. Mercantile Journal.*

Rev. Dr. Seiss, Philadelphia.

Dear Sir: I have just read for the second time your "Parable of the Virgins," and wish to say if you were blessed in the delivery of those discourses, as I have been in reading them, you have doubtless been well paid for your effort. Yours truly, W. W. B.

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Editorial.

A PSALM OF THE MESSIAH.

INQUIRY OF A CORRESPONDENT.

"I HAVE been a careful and attentive reader of your serial for very nearly three years. Many of the articles therein are valuable. But, although I have read the serial, and several other Pre-millenarian works beside, there is one point on which I have not been able to obtain a satisfactory solution, one bearing against the doctrine of Christ's coming prior to the Millennium. It is a subject which I, and no doubt many of your readers, would be glad to see explained consistently with your theory and Scripture truth.

"In Psalm 110 : 1, the Psalmist uses this language: 'The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.' They were not His footstool at His ascension; and if not, will His enemies be His footstool at the commencement of the Millennium? or, will He leave the right hand of the Lord before the last enemy, death, be destroyed? Will death be destroyed before the overthrow of Gog or Magog? If not, how can we understand Christ to come prior to the Millennium? for Paul affirms, 1 Cor. 15 : 25, 26, 'He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death?' An explanation of these difficulties will much oblige."

ANSWER.

It has been a number of months since the reception of the above note. It was laid aside for comment as soon as we could command the leisure for that purpose; but, being laid aside, it was forgotten. However, it has lost nothing of its freshness by the unintentional neglect. We need hardly assure our friends that we take pleasure in answering intelligent and pertinent inquiries touching the subjects we have in hand, especially when there is hope of being the means of relieving honest perplexities, and of ministering to the edification of our readers in general.

For ourselves, we have no trouble whatever with the embarrassment which our correspondent seems to have encountered. The remarks of Dr. Alexander, in his commentary upon this distinguished Psalm, though he was not a Pre-millenarian, quite relieve the point suggested.

"The original form of expression in the phrase, '*Sit at my right hand,*'" says he, "is the same as in Ps. 119:31. A seat at the right hand of a king is mentioned in the Scriptures as a place of honor, not arbitrarily, but as implying a participation in his power, of which the right hand is a constant symbol. The sitting posture is appropriate to kings, who are frequently described as sitting on their thrones. In this case, however, *the posture* is of less moment than *the position.* Hence Stephen sees Christ *standing* at the right hand of God (Acts 7 : 55, 56), and Paul simply says He *is* there (Romans 8 : 34). The participation in the Divine power, thus ascribed to the Messiah, is a special and extraordinary one, having reference to the total subjugation of His enemies. This idea is expressed by the figure of their being made His footstool, perhaps with allusion to the ancient practice spoken of in Joshua 10 : 24. *This figure, itself,* however, *presupposes the act of sitting on a throne. It does* NOT *imply inactivity,* as some suppose, *or mean that Jehovah would conquer His foes for Him,* WITHOUT ANY INTERVENTION OF HIS OWN. The idea running through the whole Psalm is, that it is *in and through Him* that Jehovah acts for the destruction of His enemies, and *for this very end* He is invested with almighty power, as denoted by his session at the right hand of God. This session [or investiture with supreme dominion] *is to last until the total subjugation of His enemies;* that is to say, this special and extraordinary power of the Messiah [as the Son of Man] is *then* [when the last enemy is subdued] to terminate, a representation which agrees exactly with that of Paul in 1 Cor. 15 : 24–28, where the verse before us is distinctly referred to, although not expressly quoted."—*Alexander on the Psalms,* vol. iii, pp. 102–3.

It is, therefore, erroneous to suppose that the personal manifestation of Christ for the purposes of judgment, or His own personal

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agency in enforcing His kingdom by the destruction of His foes, involves the relinquishment of His place at the right hand of God. Luther has rightly said, "The right hand of God is everywhere;" and the Son of Man can be as much at the right hand of God in coming to judge the world, and in all those personal acts by which Gog or Magog, Antichrist or any of the combined forces of earth or hell, is to be vanquished in the coming days of vengeance. Nay, as Dr. Alexander correctly represents, it is precisely *in virtue of* His holding that high place of authority, that He is thus to go forth in judgment unto victory. He is never more really and demonstrably at the right hand of God than in those very acts of Almightiness in which He is to come again. It is because He has the position of one seated at the right hand of God that He is able to "come in the glory of the Father and of His holy angels;" and it is by Him, thus exalted and endowed, that God is to make His enemies His footstool, by their total and everlasting subjugation. His enemies were not made His footstool at His ascension; but neither will they be made His footstool till His "coming with power and great glory." And even after He comes, all the stupendous administrations which are to be enacted, in order to enforce and establish His dominion upon the earth, and His rule with His saints during the thousand years, and His fiery destruction of Gog and Magog at the end of those years, and His manifestation upon the "great white throne," when all the remaining "dead, both small and great," shall have their final destiny decided, and death and hades be extinguished in the lake of fire,—*all* are the results and fruits of this very exaltation, described as His session at the right hand of God, and nothing more nor less than the processes by which His enemies are made His footstool.

It thus appears that a sublimer and more far-reaching description of the Messiah and His judicial work is given in this one verse, than is to be found perhaps anywhere else. The whole afterpart of the Psalm, and indeed of all unfulfilled prophecy, is only the particular delineation of what is thus summarily expressed under a few all-comprehending images. And for this reason it has been more frequently quoted or referred to in the New Testament than any other verse contained in the entire Hebrew Bible. Besides the passages in Acts, Romans, and 1 Corinthians, above cited, Dr. Alexander remarks that "it lies at the foundation of all those which represent Christ as sitting at the right hand of the Father (Matt. 26 : 64; 1 Cor. 15 : 25; Eph. 1 : 20–22; Phil. 2 : 9–11; Heb. 1 : 3, 14; 8 : 1; 10 : 12, 13; 1 Pet. 3 : 22; Rev. 3 : 21)," and of all that is to be hoped or feared in all the works of wonder and judgment yet to be wrought. There is nothing in it whatever to militate against the doctrine of Christ's personal pre-millennial coming to raise His sleeping saints, translate His expecting ones then living, pour out the vials of His wrath upon His confederated foes, reduce the world to His rule by judgment and fiery indignation against its corrupters and oppressors, and to reign a thousand years before the final acts, after which God is to be all and in all. It is one of those root-conceptions out of which all this springs, and on which it depends. What Psalm 110 : 1 describes is exactly that on which the whole system of futurity, as we apprehend it, proceeds, and just the thing which makes it positive and certain that all the rest that the Scriptures have said upon the subject is to be literally fulfilled. And when read in this view, all the subsequent particulars fall naturally in place, and furnish us with a grand outline of what pertains to the issues of Christ's session at the right hand of God.

The preceding Psalm shows us the Messiah in His humiliation and suffering. He there appears as a poor, afflicted, and wronged Man, with the Lord standing at His right hand to help Him, and to save Him amid His great adversities. Here we behold that Poor One exalted for His fidelity. Our eyes are lifted from Calvary to the highest heavens. From the disgrace of the cross we are called to behold Him transferred to the right hand of Eternal Sovereignty, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," with all things

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put under His feet. The vision embodies the sweep of ages. It embraces things yet to come, as well as things that are. "We see not yet all things put under Him." Heb. 2:9. All things are *virtually* put under Him by reason of the place to which He is exalted and the sovereignty in which He shares; but *in fact* the subjugation is not yet wrought out; that is still future. And as death is specifically named as the last power to be brought under, it is manifest that it is not in this present dispensation, or by the mere preaching and influence of the Gospel, that all the implied results of His session at the right hand of God are to be realized. It involves goings forth of power, after these times of long-suffering and forbearance have come to an end, even the sending of Jesus Christ, who, until then, pleads by His Word; but then will come "in flaming fire, taking vengeance on them that know not God, and obey not the Gospel," "to be glorified in His saints, and to be admired by all them that believe." And what appertains to that sending, and coming, and consequent product, is given in the verses that follow.

He is armed with a "*rod*," not a sceptre so much as an instrument of chastisement, like that which was in the hand of Moses when he brought judgment upon Egypt. So also it is written in Psalm 2:9, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

That rod is for the castigation and overthrow of his enemies, not by the persuasions of a peaceful Gospel, but by the violence of judicial visitations.

It is to be applied, not by secondary agencies merely, but by a personal presence, and an encountering of men face to face. He is to be "*in the midst of his enemies*" when these acts of judicial sovereignty are to be put forth. The word to him is, "Rule thou in the midst of thine enemies." Tholuck observes, that "this is an emphatic description of his victorious power," and that the meaning is, "the Son of God shall display His dominion while encircled by His enemies." Local and personal presence is implied, which necessitates the reference to the time of the Second Advent. It is the same scene to which Zechariah alludes, where he says: "Then shall the Lord go forth and fight against those nations, as when He fought in the day of battle; and His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." (See Zech. 14. Also Rev. 19.)

The centre from which these terrific inflictions are to go forth is *Jerusalem*, perhaps in the double sense of the earthly and the heavenly. It is said to the Messiah for this occasion: "The Lord shall send the rod of thy strength *out of Zion*," "considered," says Dr. Alexander, "as His earthly residence, the seat of the Theocracy. See above on Ps. 20:3."

The period of this coercive dominion and compulsory subjugation of His foes, is further described as "*the day of his power*." But the day of Christ's power is the day when the tribes of the earth "shall see the Son of man coming in the clouds of heaven with power and great glory"—Matt. 24:30—the day of the anger of the nations, the coming of wrath, the time of the judgment of the dead to give reward unto the prophets and the saints, the time to destroy them that destroy the earth, the time of the seventh trumpet, specifically described as the time of his taking of His great power and dominion, Rev. 11:17, 18; so that it can be referred only to the period of the Second Advent.

It is also to be a time of unprecedented *moral* victory. "When God's judgments are in the earth, the inhabitants of the world will learn righteousness." Is. 26:9. When Christ shall remove the veil which now covers Him from the view of men, and relaxes the grasp of death from the bodies of his saints, the rebuke of His people shall be taken away; "and it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Is. 25:7–9. And whether or not we are to understand the Jews to be referred to, there is predicted a wonderful yielding to Messiah's claims and sway, in connection with the scenes described in this Psalm. In that day of His power, "*His*

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people shall be willing"—presenting themselves as free-will offerings unto him. The picture answers admirably to what is detailed in Zech. 12: 9–14; 13: 1, which can only be fulfilled after Christ shall have again become visibly manifested unto men. It is the parallel of the career of the white horse of the first seal in Revelation.

In the womb of that opening dawn there shall be saintly splendors, and the freshness of vigorous youth upon Him who thus bringeth the morning of glorious day. For, with all the difficulties of the text, and the mass of varied criticism and conjecture that has been expended upon it, this is as likely the true conception as any other. Justin Martyr, in his dialogue with Trypho, renders it: "With thee shall be, in that day, the chief of thy power, in the beauties of thy saints, begotten from the womb before the morning star." Christ is called "the bright and morning star;" and the specific realization of this designation appears to belong to the earlier periods of His second coming, before the kingdom is fully set up. It is promised to the saints of Thyatira, who hold fast till he comes, and keep His works unto the end, that he will give them the morning star: Rev. 2: 24–28; in seeming allusion to some peculiar honors to come to them in this opening period of Messianic demonstrations. And as the text refers to scenes related to the vigorous inbringing of the day of glory, we cannot be far wrong in the version we have given, whatever differences of expression the words may require.

It is also a time when the regal features of the Saviour's Christhood are to be specially brought into play. He is a Priest, and the sublimest part of His Messianic work, as thus far performed, is the sacerdotal part, by which He once for all offered himself as the sacrifice for the sins of the world, and now appears as our Great High Priest and Intercessor in heaven. But, in all this, there appears nothing different from the services of an Aaronic high priest. There is another order of priesthood, however, according to which His is modelled, and the form of which His is pre-eminently to take. The immutable oath of God has gone forth to this effect. "The Lord hath sworn, and will not repent, Thou art a Priest for ever *after the order of Melchisedec.*" Melchisedec was *a King*, the imperator of Salem, as well as its priest. To be a priest after his order, then, there must be literal kingship and imperial sovereignty and rulership. Christ is a King-Priest now, but the kingly part of His office is yet concealed. It is asserted, but it is not enforced. It is still left to men to accept His rule or to reject it. But it is not always to be so. When He comes again it will not be to submit Himself to the choice of man, but to enforce His royal rights, and to dash in pieces all such as dare to stand up against His authority. And when His rule and kingship thus become as literal and manifest as was His priestly offering on Calvary, and His entrance into the holiest of all from Olivet, then, but then only, will he have fully taken on Him the Melchisedecean features of His priesthood. It is only when the patient Lamb and gracious Intercessor, takes the further office of a royal conqueror, blessing Abraham in the slaughter of the kings, that this immutable ordination of God will be fulfilled. The whole description is thoroughly identified with the judgment period.

And the great power of God shall be with him to make His judgments irresistible. He is at the right hand of God for the subjugation of his enemies, and for the same end God is at *his* right hand. The description is particularly intense and terrific. "The Lord at Thy right hand shall strike through kings." Not even the mightiest of the earth can stand before Him. And the time is specifically designated as "the day of His wrath." The day of His wrath is the judgment day, and can be no other. The work of that day is judgment work. "*He shall judge among the heathen*, He shall fill the places with the dead bodies; he shall wound the heads over many countries." Dr. Alexander may well say, "the general idea is clear enough, to wit, that of universal conquest on the part of the Messiah, and extending to all earthly principalities and powers." Nor is it a mere moral conquest. It is one of force and violence. Death triumphs in its progress. The path of it is strewed with heaps of the slain

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The picture is that of an invincible conqueror, dashing to destruction all the powers that dare to withstand him.

This is also still further signified by the concluding words: "He shall drink of the brook by the way." Not the brook of suffering, as some moderns confusedly suggest, but such a drinking, and supply of himself in his course, as to require no stoppage in his career, and as hastens the completeness of his triumph. As was long ago represented by Junius and Tremellius, the idea is, that he shall steadily press on to victory, as generals of energy act, who, in pursuing routed foes, stay not to indulge themselves in meat or drink. Hengstenberg accepts this as substantially the meaning. The case of Gideon is a proper parallel, who suffered not his faintness to hinder his pursuit of the foe, but pressed on over Jordan, desisting not till all was won. Oh, the dreadfulness of the day of His wrath upon His enemies! How shall they escape who neglect so great salvation! As Amyrald says, upon this passage, "He shall not give His foes even a moment to recover breath. He Himself shall just, as it were, lift His helmet and hastily drink of water from the running brook;" or, as Tholuck interprets, "He shall combat without stoppage."

> Yea, He, through haste for to pursue His foe,
> Shall drink the brook that runneth by the way.

Such then are the things implied in and resultant from the session of the Messiah at the right hand of God; and this is the way in which His enemies are to be made His footstool. So far from rendering the theory of His pre-millennial coming inadmissible, it renders it absolutely certain and indispensable to the consistency of the picture. May we be saved from the terrors of that day of vengeance!

THE QUICK AND THE DEAD.

AN IMPORTANT DISTINCTION TOUCHING THE JUDGMENT.

THERE is an important distinction noted in the Scriptures, and in all the creeds, between the judgment of "*the quick*" and the judgment of "*the dead.*" The common idea is, that all men, those that have died, and those who are found living at the time, shall be judged alike, and in one and the same congregation. It is conceived that the dead will all be simultaneously resurrected, and all the living simultaneously changed, and that only then the judgment will sit for the adjudication of the eternal destiny of each. Painters and poets have outdone themselves in their efforts to portray the overwhelming majesty and terror of so grand and universal an assize. But it is not according to the plain letter of the Scriptures, or of the creed of the Church. If the day of judgment is ever to come, it must find people living upon the earth, who are described as "the quick." They must, therefore, either be judged in the flesh, while still living in their natural life, or they must meet with some miraculous transformation equivalent to the resurrection, by which they lose the distinctive character of "quick." Such a change before the judgment has also been accepted and affirmed concerning all who shall be living when the day of judgment comes. Thus Bellarmin teaches that the breaking in of that day will instantaneously end the natural life of all the living; that they will all be suddenly struck dead, and by the same stroke transformed into precisely the same state in which the resurrected shall be; and that then all distinction between "*quick* and *dead*" will have entirely and forever disappeared. And if we take the doctrine of the simultaneous judgment of all men, we are necessitated to accept some such explanation. But, then, what becomes of the judgment of "*the quick*" as distinguished from the judgment of "*the dead?*" There is, in that case, no such judgment. All natural life in the flesh being ended and overpast before any judicial awards are made, the judgment becomes only a judgment of the dead, or rather of immortals; for there are then no subjects of it except those who have ceased from the natural life and passed into the post-resurrection state.

The distinction made by the Scriptures and the creeds between the judgment of "the quick" and the judgment of "the dead" is thus turned into a distinction without a difference,—a mere matter of words, signifying nothing in partic-

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ular. But the phraseology of Jesus and His inspired Apostles, so uniformly employed wherever the subject is touched, is not thus to be slurred over, and stripped of its proper and natural signification. If words have any meaning, "quick" does not mean "dead," and "dead" does not mean "*quick;*" and the judgment of the one cannot, therefore, be the judgment of the other. Two distinct classes are unmistakably intended, not only as to that state in which the day of judgment finds them, but also as to that state in which the day of judgment deals with them. If the natural life of "the quick" ends before they are judged, then theirs is not a judgment of the quick any more than of the dead, and one part of the sacred description utterly falls away. We must, therefore, allow a judgment which respects men still living their natural life in the flesh, the awards of which they receive and have visited upon them in their distinctive character as "quick."

And even as respects the judgment of "the dead," there lurks in the popular idea a mischievous and confusing error. People take the resurrection as a mere preliminary of the judgment, and view the judgment itself as something distinct from the resurrection, and coming after it. The language of the last trump they conceive to be, "Awake ye dead, and come to judgment." They consider that the dead are to be awakened for the purpose of being judged. It is also true that *all* the awards of the judgment do not go into full effect till after the resurrection; but the resurrection is itself a part of the judgment. The resurrection of the wicked is certainly something different from the resurrection of the saints. It is different both in character and in time. The one is a resurrection "in glory," and the other is a resurrection of "shame and everlasting contempt." The one is "adoption, the redemption of the body," and the other is "the resurrection of condemnation." The one is a "change of our vile body, that it may be fashioned like unto Christ's glorious body," and the other is a mere reversal of the state of death, with all the corrupt fruits of the sowing to the flesh still clinging to him who is the subject of it (Gal. 6 : 7, 8). The one is the peculiar privilege of the elect, of those who are Christ's, who rise at Christ's coming, and live and reign with Him the thousand years; the other is subsequent—*εἶτα—afterwards*,—and embraces "the rest of the dead" who live not again until the thousand years are finished. (1 Cor. 15 : 23, 24; Rev. 20 : 4, 5.) These distinctions are very plainly drawn, and embrace the very highest things of our faith. Nothing that comes after the realization of them can add anything not already substantially included. The estate and destiny on both sides is thus effectually and irreversibly settled in advance. We accordingly would have the anomaly of the chief work and result of the judgment accomplished and concluded before the judgment itself sits! The truth is, that the resurrection, and the changes which pass "in the twinkling of an eye" upon the living, are themselves the fruits and embodiments of antecedent judgment. They are the consequences of adjudications already made. Strictly speaking, men are neither raised nor translated in order to come to judgment. Resurrections and translations are products of judgment already passed upon the dead as dead, and upon the quick as quick. "The dead in Christ shall rise first," because they are already adjudged to be in Christ; and the living saints are caught up together with them to the clouds, because they are already adjudged to be saints, and worthy to attain that world. And the rest of the dead live not again until the thousand years are finished, and the rest of "the quick" are "left," by virtue of judicial decisions already had, and of which these things are the results. Whatever, in the line of increased blessedness or enhanced damnation, may come after, is only the further carrying into effect of what has already been predecided before there could be either resurrection or translation. And what so irreversibly fixes the estates of the persons concerned must necessarily, in the very nature of things, be their judgment. The judgment is not a sham formality, or a solemn farce; it is something real; and the substance of it is the award to every man according to his works. And when we see these awards in potent effect in the very life which the dead live again, it is absurd to

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be thinking of the judgment as only a grand assize, to which resurrection and cessation of natural life are only preliminary.

And if the true judgment thus precedes, or is already embodied in, the resurrection and translation, it must necessarily take hold of the dead as dead, and the living as living. The language which the Scriptures and the creeds so carefully preserve, is thus found to possess a literal accuracy and depth too generally overlooked. We profess to believe that Christ "shall come to judge the quick and the dead." He does not come first to raise "the dead" and then to judge them, but he judges them as dead, that they may rise in their appointed lot, and share the resurrection of the just. He does not come first to change "the quick" in order to judge them; but to judge and discriminate between them while yet living, in order that those accounted worthy may be "changed" and caught up together with the resurrected ones, and that those adjudged unworthy of so high a portion may be cut off from it and made to suffer still other inflictions in this world. And it is only by observing this distinction between the living and the dead, and separating what relates to the judgment of the one, and what to the other, that we can form a correct idea of the judgment itself, or rightly understand the statements of the Scriptural predictions concerning things to come. There are great wonders in the Scriptures latent under the most common expressions in them, which, if rightly searched out, would relieve our religious conceptions of a vast amount of vagueness, uncertainty, and save a world of trouble in our attempts to interpret the Word of God.

A SOLEMN MONITION.

Our readers are aware of the remarkable Pan Anglican Conference of high functionaries and representatives of the Episcopal churches, held at Lambeth, England, the latter part of last year. It numbered among its members such biblical scholars as Archbishop Trench and Bishop Ellicott, such defenders of the faith against the infidelity of the day as Bishops Wilberforce and Harold Browne, such zealous missionaries as Bishops Selwyn and Talbot, Lay and Quintard. The results of its deliverances have not been regarded as of much account, and many of the communion in whose interest it was assembled, have expressed themselves not very respectful with reference to it.

Our attention, however, has been called to an item in the Synodical Letter given out by this conference, which is of interest to all those who are battling for the doctrine of the speedy coming of the Lord. In a passage, near the close of the letter, we have the following allusion to the character of our times, and the subject of the Saviour's return.

"*Brethren beloved, with one voice we warn you: the time is short; the Lord cometh; watch and be sober.*"

This is altogether more significant than a mere adaptation of words from Holy Writ, as appears from its position in the letter, and from the phrase with which it is introduced. It clearly expresses the doctrine of the nearness of the Lord's coming, and so near as to be a proper subject for particular admonition by the assembled conference. Indeed, it is the only topic in the Letter introduced with such particular solemnity, and in reference to which it is asserted that all were so united as to be able to say: "With one voice *we warn you, the time is short.*" The sign manual of each of the bishops was given to this document. It is the only place in the letter where the phrase "with one voice" occurs. It appears as the only really decided thing in the deliverances of the grand convention. And thus, from one of the rarest assemblies of modern times, there has been sent forth in Greek, Latin, and English, throughout the world, the official and solemn note of warning to a vast portion of Christendom, which may serve at least to vindicate those members and ministers of the Church of England and its affiliated communions, who have felt themselves called on to preach and testify to the nearness of the Lord's coming. If the highest assembly of the heads of those churches that has ever been held, "with one voice" so declare and admonish, surely no scorn or censure should attach to their members

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and rectors any more for taking up the strain, and bestirring themselves on the momentous subject. On this point, at least, we can heartily indorse the great convention and say: "Brethren beloved, with one voice we warn you: the time is short; the Lord cometh; watch and be sober."

MUSICAL TELEGRAPHY.

THE New York papers of the 31st ultimo, announced Dr. G. P. Hachenberg's lecture on Musical Telegraphy. I heard this remarkable lecture, where the Doctor demonstrated the practicability of one pianist playing a thousand or more pianos at the same time, by having them electrically connected. Not only this, but by an arrangement with a number of Musicometers of his invention, whose action are automatic, concert music is to be performed where many thousand notes are often given in a single expression; thus affording music grand beyond description. The lecture was not only very sprightly, but highly scientific, and attracted not only considerable attention, but no little excitement.

In one part of his address he touched upon the subject of the second advent of the Messiah, pretty much in these words, which I give you, as the subject of his words are not foreign to your paper:

"The most striking feature of the present age is that we are fast becoming a musical world; more musical than learned, and fully as practical as musical. With joy we hail this universal indulgence in a pleasure, that carries with it no vice. . . . This country was wonderfully revolutionized in music by the Swedish Nightingale. She taught us how pure and sweet a thing music is. Her voice sweetened the voices of millions. . . .

"But do not believe that these extraordinary changes take place in the tide of human affairs, without some great purpose. What it is we do not know? Many of the clergy of different denominations, now teach us that we are living in a prophesied epoch, and the sounding of those notes that announce the second advent of the Messiah, may fall upon us *even before our separation here in this house;* or to use their language, when least expected. These, in a measure, appear to be the teachings of Cummings, Gregory, Newton, Baxter, Ryle, and other divines of the day.

"They closely study every event of the day. They watch the movements of the rulers of every nation; count the dead of every epidemic; scan closely the issue of every war; examine every occurring convulsion in nature; and in every great invention they see the index finger that points to what harbor mankind is drifting. But it is strange that they with David taste but see no prophetic signs in the progress of Jubal's art. There is a certainty, that music is to be the prelude of that great joyous event. Born in Heaven, it will sweep itself over the face of the earth, and vibrate in each ear ACCORDS sweet or terrific, as the man may be prepared for it. Each clarion vibration will bring sentence to each mortal man, in language better understood than our children now understand the simple Saxon utterances of their mothers. Every man and woman will be inspired with the genius of music, to be well capacitated to read the voice of God in the trumpet sound, blown by the holy breath of Gabriel.

"Let us again ask why we are becoming a host of Davids, with skill to touch the harp as never heard by Saul?"

A good story is told of one of the Doctor's lectures he delivered in a church in one of the Hudson River towns. When he came to the expression we gave in italics, a wag that was clever on the bugle outside of the church, no doubt aided by an accomplice inside, commenced blowing vigorously on the bugle. The audience being so intently occupied with the remarks of the speaker, before they could understand the situation, many of them were thrown into the wildest excitement; men rushed from their seats, and some women even fainted. There was a general hearty laugh, after the Doctor here interrupted his lecture by these remarks: "My friends, as long as we cannot tell the difference of the music between a fool's horn and Gabriel's trumpet, the pious will have to rejoice, and the wicked to fear prematurely, many a time as you now." W. P.

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The Prophetic Times.

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Special Contributions.

THE HOPE OF ISRAEL—THE HOPE OF THE WORLD.

No. 4.

CHRIST said to his sorrowing disciples, "Ye who have followed me, in the regeneration shall sit on twelve thrones, judging the twelve tribes of Israel." When that oft-promised day comes we shall witness the consummation of that blessed hope in the renovation and redemption of the world. What the glory, and what the blessedness of that day? Let us see.

Here we are met by the declaration of Isaiah: "For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, oh God, besides Thee, what He hath prepared for him, that waiteth for Him." It might hence seem utterly hopeless to attempt a discussion of the great subject. Wait a moment. Paul quotes these words thus, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." And then adds, "*But God hath revealed them to us* by His Spirit, that we might know the things that are freely given us of God." The glory to be revealed in the saints, dimly seen by patriarchs and prophets, God hath declared to us by His Son from heaven. That glory was seen by chosen witnesses on the holy mounts, subsequently by Paul, and afterwards by John; and they have declared it to us. And what is revealed may be known. The great apostle was exceedingly desirous that Christians should have a knowledge of these things; "that they might know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe." The glories of the future are no longer shrouded in darkness. God has given to His people "an earnest of the inheritance until the redemption of the purchased possession." Even "the mystery of Christ" hid from ages, "that the gentiles should be fellow-heirs with the seed of Abraham in the same glorious kingdom, is now made manifest to His saints. Yet God is able to do, and doubtless will do, exceeding abundantly above all we are able to ask or think." Hence while some things have been revealed, it is equally true that no description can fully reach and develop the magnitude and riches of the inheritance, and the glories of the latter day.

That there are to be renovation and redemption at the times of restitution of all things, the Scriptures clearly teach. What then the nature and extent of each?

"And I saw a new heaven and a new earth. .... And He that sat upon the throne said, Behold, I make all things new." This accords with the cheering promise made to the prophet of old, "For behold I create new heavens and a new earth." Upon this new earth and in these new heavens, "Jerusalem is to be created a rejoicing, and her people a joy." Then "they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them."

But what is meant by this new creation, the new heavens and the new earth? It is important here to ascertain the meaning of the term heaven; in what sense is it used in this connection? In the beginning God made the firma-

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ment; this signifies expansion, and is called heaven. Heaven is put for the atmosphere, which surrounds the globe; for the air we breathe. Fowls were made to "fly above the earth in the open firmament of heaven." "The windows of heaven were opened." "The windows of heaven were stopped." "The rain of heaven." "The dew of heaven." "The winds of heaven." "The four winds of heaven strove upon the great sea." "Swifter than the eagles of heaven." "His body was wet with the dew of heaven." "Who covereth the heavens with clouds." "Who stayeth the bottles of heaven." "Who stayeth the dew of heaven." And in a multitude of other cases the word has the same meaning. As the stars are placed in the firmament on high, they are called "the army of heaven," "the host of heaven." Heaven in all such cases denotes that mighty, illimitable expanse in which they are to be found. It is also used to represent the residence of the supreme and everliving Jehovah: "Heaven is my throne;" "who walketh in the circuit of heaven." This is said to be the dwelling-place of angels. Enoch and Elijah ascended thither, as did the Lord Jesus Christ, whom the heaven must retain till the time appointed. There are hence three primary senses in which the word is used. It is also put for the ever-reigning Deity himself: "That thou mayest know that the Heavens do rule." It is put for great height, and royal dignity and elevation: "Their cities are walled up to heaven." "How art thou fallen from heaven, O Lucifer, son of the morning!" referring to the king of Babylon. Heavenly denotes anything pure, holy, supremely excellent.

It must be perfectly obvious that the heaven of heavens, the holy habitation of the uncreated Godhead, needs no reforming. Nor is there any probability that the ever-beautiful vaulted canopy, in which the starry hosts are placed, needs reconstructing. Not a particle of evidence is to be found, showing that the curse consequent on the fall reached any other world, or in the least affected any other system of worlds. Hence the new creation must respect solely the habitation of men. The atmosphere purified, and the earth renewed; the whole perfectly renovated and freed from the curse of sin; and nothing left to hurt, or destroy, or make afraid. "Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people. .... They shall not hunger, nor thirst; neither shall the heat nor sun smite them." "And he that sitteth on the throne shall dwell among them, ... and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." This new creation, the new heavens and the new earth, will become as the garden of God, and teem with the nations of them that are saved.

But is not the world which we inhabit to be burned up and blotted out of existence? Shakspeare says, as Plato before him,

> "The great globe itself .... shall dissolve,
> And, like the baseless fabric of a vision,
> Leave not a rack behind."

Is this then to be its destiny? No, verily; Solomon says, "The earth abideth forever." The sweet singer of Israel declares in respect to it, and the same of the sun and moon and all stars of light, "He, the Lord Jehovah, hath established them forever and ever; He hath made a decree which shall not pass." It is said of the kingdom of the Messiah that it shall continue "as long as the sun and the moon endure." But this kingdom is elsewhere declared to be "an everlasting kingdom;" and His rule on earth to be "forever, even forever and forever." The earth must hence abide as long as that kingdom and rule continue.

What then shall be done with this passage in the 102d Psalm? "Of old hast thou laid the foundation of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea all of them shall wax old as a garment; as a restorer shalt Thou change them, and they shall be changed." One single remark will set the meaning of this passage in a clear light. In the structure of Hebrew poetry, the latter verse limits, controls and defines the first. "They shall perish." How? The latter verse tells us. "They shall be changed;" not annihilated. "The *fashion* of this world passeth away;" while the earth abideth. But the passage in Peter—how are

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we to dispose of that? Precisely as the Apostle himself has disposed of it. He has explained and limited its meaning so that no one need misapprehend its import. The passage begins by referring to what had already been revealed. The Psalmist foretells a waxing old and a change. Isaiah tells us that the heavens and the earth shall dissolve, and new ones formed. Malachi forewarns us of the coming of the great and dreadful day of the Lord that shall burn as an oven. Zechariah foreshadows a great geological transformation. Yet scoffers will appear and plant themselves on the stability of nature, and deny His coming. "For they are willingly ignorant of this: that by the word of God the heavens were of old, and the earth standing out of water and in water, through which the world of that time was destroyed. But the present heavens and earth by the same word are treasured up for fire; reserved to the day of judgment and destruction of the men that are impious." . . . . . "The Lord is not dilatory; . . . but the day of the Lord will come as a thief, in which the heavens will pass with a rushing noise; and the elements being kindled will melt; and the earth and the works on it will be burned. As then all these are to be let loose, what manner of persons ought ye to be, . . . looking for and earnestly awaiting the day of God, in which the heavens being inflamed shall be let loose, and the elements being fired shall melt." "Nevertheless there comes the reconstruction, the new heavens and the new earth, in which righteousness is perpetually to dwell." This imposing scene is to be witnessed on the coming of Christ. Then doubtless it is that He will pour upon Gog and his legionary bands "an overflowing rain, and great hailstones, fire and brimstone." "And his feet shall stand in that day upon the Mount of Olives, . . . and the Mount of Olives shall cleave in the midst thereof, . . . and the earth shall shake at His presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." By such terrible enginery of His wrath will He sweep the congregated impious nations from the stage. The scene is laid on the mountains of Israel—after which "*all the land shall be turned as a plain, . . . and men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.*" The earth will no more be destroyed by the mighty shaking of it, and the dreadful volcanic eruptions, and the burning, than it was at the time of the flood, but "remaineth" and "abideth forever." Instead, that "great and dreadful day of the Lord" is for the express purpose of visiting "the multitude of the terrible ones . . . . with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire." The whole is for the perdition of ungodly men.

This was the view of the Reformers. In one of their confessions they say, that "our Lord Jesus Christ will come from heaven . . . visibly, . . . burning this old world with fire and flame to cleanse it." Professor Hodge admits, "that the curse consequent on the fall has affected the state of the external world. The consummation of the work of redemption may be attended with its regeneration." Calvin says, "Of the elements of the world I shall remark only this, that they will be burned merely in order to their putting on new qualities, and that their substance will remain." Fuller declares, "The Scriptures give us reason to expect, that the earth, as well as its redeemed inhabitants, shall at a future period be purified, and reunited to the holy empire of God. . . ." James has the following, "Creation will not be destroyed, . . . but only purified. The vast and splendid machine will not be thrown aside, broken up, and consigned to oblivion." Jay adds: "Heaven will probably be our present system renovated." So the eloquent Chalmers: "We do hail the information, that in addition to our direct and personal view of the Deity, when He comes down to tabernacle with men, we shall also have the reflection of Him in a lovely mirror of His own workmanship; and that instead of being transported to some abode of dimness and mystery, so remote from human experience as to be beyond all comprehension, we shall walk forever in a land replenished with those sensible delights and those sensible glories, which we doubt not, will lie profusely

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scattered over the new heavens and the new earth." So sang Milton, and who will not prefer his singing to that of Shakspeare?

"Meanwhile
The earth shall burn, and from her ashes spring
New heavens and earth; wherein the just shall dwell,
And after all their tribulations long,
See golden days, fruitful of golden deeds,
With joy and love triumphing and fair truth."

This great work of regenerating the world, "under her own weight groaning till the day appear," he ascribes to the woman's promised seed:

"Last in the clouds from heaven to be revealed
In glory of the Father, to dissolve
Satan with his perverted world, then raise
From the conflagrant mass, purged and refined,
New heavens, new earth, ages of endless date
Founded in righteousness and peace and love,
To bring forth fruits, joy and eternal bliss."

It is safe to affirm that both the Jewish and Christian Church, in the brightest periods of their history, unhesitatingly and universally believed in this glorious renovation, and consequent perpetuity of the earth. Dr. Hodge concedes, "that this doctrine of the renewal of the external world, derived from the language of the prophets, was a common doctrine among the Jews, and also that in the early Christian Church, this opinion was prevalent. Why then abandon this part of that blessed hope for the vain imaginings of men, whether of the idealistic, pantheistic, or atheistic school?"

But there is also to be redemption. When the Lion of the tribe of Judah prevailed to open the book, a new song was heard: "Thou art worthy to take the book, and to open the seals; for Thou wast slain and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests; *and we shall reign on the earth.*" The redemption purchased by Christ, by the one offering of himself, includes in it, entire sanctification, and exemption from the penalty of law. But more is involved: the deliverance of the body from the power of the grave, and victory over death. If man had eaten of the tree of life, it is said he would have lived forever. The second Adam restores the tree of life. One most expressive passage sets forth the nature and extent of that redemption. "There is now no condemnation to them who are in Christ Jesus." They are in Him new creatures, and walk in newness of life. "If children, then heirs; heirs of God, and joint heirs with Christ, if so be we suffer with Him, that we may also be glorified together. . . . For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself shall also be delivered from the bondage of corruption into the glorious liberty of the sons of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." No passage has been so mystified as this. The word translated creature three times, and creation once, has been applied to four-footed beasts, birds and creeping things; to the Jews, to Gentiles, to the saints; to the wicked, to holy angels, and to the devils. Yet none can be found more concise, more clear and determinate in its meaning. Paul is not speaking of all manner of creatures; but of the saints, the new creation in Christ Jesus, the heirs of God and joint heirs with Christ, who have lived and are still living, who have suffered and are still suffering for His sake, and the glory to be revealed. Such, and such only, have waited, earnestly desiring the manifestation of the sons of God. Here they have been made subject to vanity, to corruption, disease, decay and death; still in hope; in hope of what? of deliverance into the glorious liberty of the children of God. No others are to be delivered. The whole race of true believers have travailed in pain till now; not only so, even we, who have an earnest of the inheritance, groan within ourselves, waiting for the adoption, to wit, the redemption of our body; for we would not be unclothed, but clothed upon, that mortality might be changed into life.

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Rapt into future time, the prophet had a glimpse of that day, when "he will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall He take away from off all the earth, for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God, we have waited for Him. We will be glad and rejoice in His salvation." John witnessed the grand consummation: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. . . . Blessed and holy is he that hath part in the first resurrection." In the ancient melodies of Israel is to be found the coronation song, *on the opening of the East gate.*

"The earth is the Lord's and the fulness
thereof;
The world and they that dwell therein.
For He hath founded it upon the seas;
And established it upon the floods.
Who shall ascend unto the hill of the Lord?
And who shall stand in His holy place?
He that hath clean hands and a pure heart;
Who hath not lifted up his soul to vanity, nor
sworn deceitfully:
He shall receive the blessing from the
Lord;
And righteousness from the God of his
salvation.
This is the generation of them that seek
Him;
That seek thy face, O Jacob.
Lift up your heads, O ye gates, and be ye lifted up,
Ye everlasting doors, and the king of glory shall
come in.
Who is this king of glory?
The Lord strong and mighty,
The Lord mighty in battle.
Lift up your heads, O ye gates, even lift them up,
Ye everlasting doors, and the king of glory shall
come in.
Who is this king of glory?
The Lord of hosts, He is the king of glory."

THE TIMES OF THE GENTILES.

"My kingdom is not of this world."

When, because of continued rebellion and apostasy, God suspended the exercise of regal authority in the line of David, in the person of Coniah, as king on David's throne, it was by a most solemn appeal, as though the entire creation was concerned in the event: "O earth, earth, earth, hear the word of the Lord! Write ye this man childless,—a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." Jer. 22:30.

But the interruption is only for a *time appointed;* the kingdom shall be overturned and abased. "Perverted, perverted, perverted shall it be, until He come whose right it is; and I will give it Him." Ezek. 21:27. Until then, power and glory should not inhere in prince or people. "For the children of Israel shall abide many days without a king and without a prince; without a sacrifice and without an image, and without an ephod, and without a teraphim. Afterward shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Hos. 3:4, 5. The power, authority and dominion that had been vested in Abraham and his seed, and was by an everlasting covenant to be perpetuated in the line of David, was now for a time revoked and annulled. And, as by this most solemn revocation, all specific delegated power had thus been withdrawn from earth, the right of dominion, if it existed at all, must be transferred outside the circumcision, or the entire earth would be left to lawlessness and anarchy. This is self-evident,—for within the circumcision, by the oath and covenant of God, power and dominion was vested in David alone, and was not transferable. See Jer. 33:15 to end.

"To the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men," Dan. 4:17, we find the king of Babylon solemnly invested with as plenary power as God ever conferred on

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any of the human race. "The God of heaven has given thee a kingdom, power, strength and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thy hand, and hath made thee ruler over them all." Dan. 2 : 37, 38.

The kingdom thus established by an irreversible decree, and for a time appointed, is placed in Gentile hands, and through the successive order of empire, as prescribed and determined, shall be perpetuated "until the God of heaven shall set up a kingdom which shall never be destroyed. And the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2 : 44. This decree is thus in the most perfect accord with Ezekiel, as above quoted: "Until He comes, whose right it is." The assumption that the power thus vested in Gentile hands, whether in Church or State, is to be perpetuated, irrespective of the Davidical covenant and restoration of the throne and kingdom,—thus subordinating the Israel of God to Gentile supremacy,—claiming for themselves the distinguished honor to convert the world and bless the race during the absence of her Lord, is too monstrous and God-dishonoring to be seriously entertained!

This decree, as a part of the revealed will of the Father, our Lord ever respected and acknowledged during His service-time on earth. "Jerusalem shall be trodden down of the Gentiles until *the times* of the Gentiles be fulfilled." Luke 21 : 24. "When Jesus therefore perceived that they would come and take Him by force, to make Him King, He departed again into a mountain Himself alone." John 6 : 15. "Ye shall not see me until the time come when ye shall say, Blessed is He that cometh in the name of the Lord." Luke 13 : 35. "*In the regeneration*, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19 : 28. The judicial blindness of Israel continues "until the fulness of the Gentiles be come in." Rom. 11 : 25.

In our Lord's more private intercourse, this decree was ever observed. When "a certain" adventurer volunteered as a partisan, he answered, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Luke 9 : 58. Reference here is doubtless had to that which pertained to Him officially, as Son of man, and not, as is generally supposed, to mere personal or individual destitution. Like Abraham, to whom the inheritance pertained, he was only a sojourner. It is not in "this world" (cosmos), but in "the world to come," in which the inheritance shall be realized. So, also, in the matter touching the division of "the inheritance," our Lord utterly refused to entertain the proposition, and repudiated the exercise of any judicial authority: "Man, who made me a judge or divider over you?" Luke 12 : 14.

As this decree constitutes the basis upon which God *now* governs the inhabitants of earth, the devils have respect to the same; and much as the study and authority of chronological prophecy is ignored by a world-loving Church, the devils well understand its importance in reference to themselves. Hence their appeals to Christ, to whom they were subject, even in His condition of humiliation. "I adjure thee, by God, that thou torment me not." Mark 5 : 7. "Art thou come hither to torment us before *the time?*" Matt. 8 : 29. And by virtue of knowledge, thus imparted, as to the revealed purposes of God, Satan is even now marshalling his hosts against the day, the hour, the month, and the year, and will, in due time, be developed in the person of "the Man of Sin," for the last and final conflict. Because of the certainty of his knowledge, thus obtained (for he knows naught of the secret councils and unrevealed purposes of the Most High), he will not be taken at fault,—his development will be timely—not too early—not a day too late.

With this decree established, as a rule or principle ever recognized by our Lord, as the Father's will, which He came to honor, we are prepared to inquire into His defence and confession before Pilate,—only premising that it was not as a turbulent man—a political aspirant, or an ambitious adventurer—but upon

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the one, sole, specific charge embraced in Pilate's interrogation. It is of no consequence whatever, whether Pilate understood its full import, so long as the person arraigned had not endamaged Cæsar's government. The Jews, doubtless, fully comprehended its import, both in the relation He sustained toward their own nation, and the consequences that must ensue to their Gentile oppressors. They well knew the only power destined of God, so to antagonize the Gentile supremacy, of which Cæsar was the constituted head, and to accomplish its overthrow, was comprehended in that short inquiry.

And when fully acquitted on each separate count, the Jews plead in behalf of Cæsar: "If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king, speaketh against Cæsar." John 19 : 12. Pilate said unto Him, "Art thou the King of the Jews?" John 18 : 33. Our Lord fairly meets both issues involved in the question: "Sayest thou this thing of thyself,"—on the behalf of Cæsar,—"or did others tell it thee of me?" The reply of Pilate implies an acquittal on the part of the Roman government. He had no charges to make. "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?" Our Lord, maintaining His official character, answers, "My kingdom is not of this world." By the decree of the Father, it was given into the hand of Cæsar—his authority he had ever respected, even to the payment of tribute. As to the Jews, "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." Had He *then* affected the crown of Judah, His servants would have resisted; but without tumult or commotion He had been apprehended and presented before Pilate's bar. He had, therefore, neither resisted Cæsar nor attempted the throne of Judah, and assigns the reason, "But *now* is my kingdom not from hence."

Here the assize virtually ended; but Pilate's curiosity was profoundly aroused, and the question was more directly put, "Art thou a King, then?" Jesus answered, "Thou sayest, I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Astonished, perplexed, and confounded, Pilate exclaims: "What is truth!" And for this cause alone was He taken, crucified, and slain. It was the only issue involved in the trial, and Pilate could do no less than to write His superscription, "This is the King of the Jews." It was the procuring cause of His death.

There never was a vindication more complete; a defence more logical and unambiguous, or better sustained: there never was a judge more thoroughly convinced of the innocency of the party arraigned: "I find in Him no fault."

To make "the kingdom" here spoken of, aught else than that which is held in abeyance by the decree of the Father—to make it the elect, or Gentile Church—or a "kingdom in mystery" (a mysterious kingdom?), or a spiritual one, or anything but that which He confessed before Pilate, and for which He died, is simply to place Christ's kingdom *in this world*, in opposition to His own divine testimony, and thus to rob Him of His glory, and His kingdom, and His crown. B.

THE SEVENTY-SECOND PSALM.

THERE is a difference of opinion as to the authorship of this Psalm; some ascribe it to David, and others to Solomon. In our English Bible it is entitled, "A Psalm *for* Solomon;" and, if this is the true reading, it would show that David was the writer, which would seem to be the fact by the last verse, where it is said, "The prayers of David, the son of Jesse, are ended." Dr. Alexander translates the title, "*by* Solomon," instead of *for* Solomon, and considers him the author of it. It is a prophetical psalm, and as the above writer remarks, it is "a glowing description of the reign of the Messiah," as righteous, v. 1–7, universal, v. 8–11, beneficent, v. 12–14, perpetual, v. 15–17, to which are added a doxology, v. 18, 19, and a postscript, v. 20.

Verse 1. Give the King thy judgments, O God, and Thy righteousness unto the King's son.

"By the King and the King's son we are not

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to understand the descendants and successors of David indefinitely, but the last and greatest of them in particular," *i. e.* Jesus the Messiah, or Christ. He is called the Son of David, because He was a descendant of his, as to his human nature, and He is to reign on David's throne hereafter, as Gabriel expressly declared to Mary: "He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end." Luke 1:32, 33. The reign of Christ will be a righteous reign, all His laws and doings will be according to eternal justice. He will act as a ruler and a judge. His saints shall be participants of His glory and kingdom, while the wicked will be forever banished from His presence.

Verse 2. He shall judge the people with righteousness, and thy poor with judgment.

Who can be meant by the *poor?* It may mean that those who have been poor in this world, and yet have placed their confidence in Christ, shall be made heirs of His future kingdom, and be judged worthy to stand before Him and inherit eternal life. If there are those who may be called poor in the kingdom to come, it cannot be those who have been raised from the dead, or who have been changed, but must in such a case apply to others living in the flesh. Whether there will be any such poor or afflicted ones in that state is not so clear.

Verse 3. The mountains shall bring peace to the people, and the little hills, by righteousness.

This appears to predict that the reign of Christ shall be a reign of peace. "Swords shall be beaten into ploughshares and spears into pruning-hooks, nation shall not lift up sword against nation, neither shall they learn war any more." All the mountains and hills shall be blest with peace; as the 7th verse expresses it, "abundance of peace so long as the moon endureth."

Some commentators understand by the mountains and hills, magistrates, or rulers of different ranks and degrees. They shall dispense by their righteous rule the blessings of peace, so that all shall dwell in safety and security. There will then be none to hurt or destroy.

Verse 4. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

"To judge them is to do them justice, to redress their wrongs and vindicate their rights." On the opening of the fifth seal, Rev. 6:9–11, the souls of martyrs are represented as under the altar and crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? White robes were given them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." There were others to suffer, and when the whole number is completed, then God will avenge His own elect who cry unto Him. The Lord Jesus Christ shall then come in His glory, and save and reward His people and break in pieces those who have persecuted and oppressed them. "He shall break them with a rod of iron, and dash them in pieces like a potter's vessel."

Verse 5. They shall fear Thee as long as the sun and moon endure, throughout all generations.

This is one of the scriptural expressions for perpetual duration, an idea which is also expressed by the idiomatic phrase, *generation of generations*, i. e., through all generations, or from one generation to another.

This verse must therefore apply to the future kingdom of Christ and after His second coming, for there will not be a perpetual duration of the present dispensation. The participants in that kingdom will all fear, love and honor the Saviour, the King of all the earth. As the Scripture declares that the earth abideth forever (not in in its present condition, but in a renewed state), so will the sun and moon endure forever. The perpetuity of the Jewish people is assured by an appeal to these luminaries as an evidence of their duration as a nation. "Thus saith the Lord who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name. *If those ordinances depart from*

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before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." Jer. 31 : 35, 36. This is equivalent to declaring that the sun and moon shall ever continue, and that the Israelites shall be again established as a nation under Christ their king forevermore. Then the saved Jews and Gentiles shall fear the Lord, world without end.

Verse 6. He shall come down like rain upon the mown grass ; as showers that water the earth.

"This beautiful comparison suggests the idea of a gentle, yet refreshing and fertilizing influence to be excited by the King, whose reign is here foretold." That king is Christ the Lord, and His reign will be accompanied with the gracious influences of the Holy Spirit, by which every soul shall be refreshed and forever made happy.

Verse 7. In his days shall the righteous flourish ; and abundance of peace so long as the moon endureth.

"The idea of perpetuity is again conveyed by repeating one of the comparisons in verse 5th."

The allusion to the flourishing of the righteous, seems to be to that of a tree planted in a good soil, watered by the rain from heaven, and bringing forth its precious fruit. Like allusions or comparisons are found in other psalms. Thus of a righteous man it is said, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season ; his leaf also shall not wither ; and whatsoever he doeth shall prosper." Ps. 1 : 3. Again, "The righteous shall flourish like a palm tree : he shall grow like a cedar in Lebanon." Ps. 92 : 12. The righteous shall flourish here, in this dispensation, "they shall bring forth fruit in old age, they shall be fat and flourishing." Ps. 92 : 14. But in the future kingdom of Christ, they shall flourish more abundantly, increasing in their knowledge of God, clothed with immortality, and shining forth as the sun in the kingdom of their Father.

As before observed, that Kingdom shall be a peaceful one. There will be peace, yea an *abundance* of peace. In all ages past, this earth has been the scene of wars and fightings, of blood and carnage, but in the new earth, under the reign of Jesus Christ, the "Prince of Peace," all these shall be forever banished. Then will the Lord "extend to Israel peace like a river, and the glory of the Gentiles like a flowing stream." Isa. 66 : 12.

Verse 8. He shall have dominion from sea to sea, and from the river unto the ends of the earth.

The kingdom of Christ shall be universal. He is the Lord of this earth, and its rightful possessor, and He shall yet reign gloriously in Mount Zion, and be king over all the earth. But it will be at His second coming that He shall assume the government of this earth. He will renew and restore it. The curse now upon it shall be taken away, and it shall blossom as the rose. "The God of heaven shall set up a kingdom, which shall never be destroyed ; and the kingdom shall not be left to other people (it shall be for Christ and his saints), but it shall break in pieces and consume all these (worldly) kingdoms, and it shall stand forever." Daniel 2 : 44. Daniel says, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7 : 13, 14. Thus is described the kingdom and dominion of our Lord Jesus Christ. It will be glorious and eternal. His redeemed people shall share it with Him. "But the saints of the Most High shall take the kingdom and possess the kingdom forever, even *forever and ever*." Dan. 7 : 18. "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7 : 27. The Lord Jesus Christ shall be the Supreme Ruler in this kingdom, for he is King of kings and Lord of lords. The saints of the Most High being made kings and priests unto God, shall be participants in that kingdom. Thus Christ declares, "To him that overcometh will I grant to sit with me in my throne, even as I also over-

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come, and am set down with my Father in his throne." Rev. 3 : 21. Our prayer should therefore be, "Thy kingdom come; thy will be done in earth as it is in heaven."

The expression, from sea to sea and from the river to the ends of the earth, would imply that in the new earth there will be seas and rivers. Whether the proportion of water will be as great then as it is now, we are not informed. This would also show that the words in Rev. 21 : 1, "And there was no more sea," may refer to some particular sea, or be taken as a symbol of commotions and revolutions, of which there will be none in the new earth.

Verse 9. They that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust.

The term BOW is used in two different ways. A person may bow in loyal submission, or he may be made to *bow* in abject submission to one who has overcome or conquered him. This verse would not seem to apply to a state of things after Christ's second coming and during the millennium; but it will be applicable to the period of Christ's coming, when "He shall be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." Then His enemies shall lick the dust; they shall be utterly overthrown.

Verses 10, 11. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him: all nations shall serve Him.

"The use of these expressions" (bring presents and offer gifts), "implies that what is here described is not the mere payment of tribute or the presentation of friendly gifts, but a religious offering." Tarshish, the isles, Sheba and Seba, may not imply that those particular nations or people will be existing in the future reign of Christ, but may be "mere specimens or samples of the nations generally." That there will be distinct nations existing during the millennium and succeeding ages, appears from the eleventh verse, where it is said, "All nations shall serve Him." So in the prophecy of Zechariah we read, "And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." Zech. 14 : 16. This appears to imply that there will be people living in the flesh after the coming of Christ and during his reign in Jerusalem, who shall go to worship him in that holy city, having been converted to the knowledge of the truth and the reception of Christ as king over all the earth. Thus in Revelation, in the description of the New Jerusalem, it is said, "They shall bring the glory and honor of the nations into it." Rev. 21 : 26.

The words "*fall down before Him*," evidently refer to an act of religious worship or homage. The kings of the earth will cheerfully submit to Christ as their Supreme Ruler, as King of kings and Lord of lords. The earth shall then be filled with the knowledge of the Lord, as the waters cover the sea. May the Lord hasten it in His time.

Verses 12–14. For He shall deliver the needy when he crieth; the poor also and him that hath no helper. He shall spare the poor and needy; and shall save the souls of the needy. He shall redeem their soul from deceit and violence; and precious shall their blood be in His sight.

Many are the afflictions of the righteous in this dispensation; thousands have been persecuted even unto death, but in the future kingdom of Christ there will be a complete deliverance from every evil and from every foe. None shall then hurt or destroy in the holy mountain of the Lord. Jesus will save all those who put their trust in Him, and the blood of those who have been slain for the word of God shall be precious in His sight, and He will advance such to great honor and glory, and they shall reign with Him on the earth. All Christ's afflicted ones may therefore take courage and trust alone in Him.

Verse 15. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

There are different opinions as to who is meant by "*he* shall live." Some think it refers to those who in the former verse are said to be redeemed from violence and that they shall make their gifts or offerings to Christ.

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Others think Christ himself is intended—He shall live. He is made an high priest forever, "not after the law of a carnal commandment, but after the power of an endless life." To Him therefore shall gifts and offerings be brought by his willing and grateful subjects. Prayer also shall be made for Him, that is, for the eternal glory of His kingdom, or prayer be made to Him for the bestowment of the blessings He alone can impart.

Verse 16. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

This verse would appear to denote the great blessedness of the earth and the people of God under the reign of the Messiah. Dr. Alexander thus renders this verse: "Let there be a handful of corn in the land, in the top of the mountains; its fruit shall wave (or shake) like Lebanon, and they shall flourish from the city like grass of the earth." The kingdom of Christ in his future reign shall be indeed extensive and glorious. Now his disciples are few compared with the great number of the earth's inhabitants, but then they shall be in number as the sand of the sea. The earth also shall be in every respect fertile—it shall also be filled with the glory of the Lord as the waters cover the sea. Then the saints shall possess the kingdom and reign with Christ. "They shall flourish *from* the city." This, says Dr. Alexander, seems to mean from Jerusalem or Zion, as the centre of Messiah's kingdom, and His royal residence, out of which this productive influence was to go forth.

Verse 17. His name shall endure forever: His name shall be continued as long as the sun; and men shall be blessed in Him: all nations shall call Him blessed.

The name of Jesus shall everywhere be precious. All shall rejoice in Him as their Saviour. The name is sometimes put for the person himself, and so this is true that Jesus shall endure forever and reign forever; and as we have no evidence that the sun shall be destroyed, but rather that it shall continue forever, so Jesus will forever live and reign King of kings and Lord of lords. All the nations of the earth shall then be converted to Him, own Him as their Saviour and their King, and go up to Jerusalem to worship Him as King and Lord of hosts. "If the Head is blessed, so must be the members, the whole body. If all nations are to call Messiah blessed, it must be because He is the author and the giver of their own prosperity, nay more, of their salvation."

Verses 18, 19. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen, and Amen.

Thus the Psalm ends with a sublime and glorious doxology. It is the song of praise which the saved nations may be said to offer to Jehovah. He is "glorious in holiness, fearful in praises, doing wonders." He will deliver the creation from the bondage under which it now groans, and will make all things new. This doxology may also be taken as prophetic: "The world shall be filled with thy glory, O Lord God Almighty." May we with the Psalmist say with all joy and hope, Amen, and Amen. Let it be so, O Lord, through eternal ages.

Verse 20. The prayers of David the son of Jesse are ended.

Whether this applies to this psalm alone or to a collection of them, we are not able to see how they could be better ended, than by such a glorious doxology. May all our prayers and our praises thus end with a hearty desire and joyful expectation of that period, when the kingdoms of this world shall become the kingdom of our Lord and of his Christ; when "the kingdom and dominion and greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

S. S. W.

SUCCESSIVE TRANSLATIONS.

Your remarks on the two translations are very good,—and I am glad that you have given your testimony on this point. I believe that you were led by the Lord to do so. But can you not add some more evidence on this subject, of such vital import, in view of its nearness?

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There is one argument which I have found almost instantaneously conclusive, whenever I have presented it to those who contend that all go through the tribulation. They refer to Matt. 24 : 29–31, and say, "There the Saviour positively says that it is after the tribulation of those days that the elect shall be gathered; that is irrefutable evidence."

And it is irrefutable, except upon the hypothesis of successive translations. But refer them to the eagles, who are removed *before* the tribulation of those days,—in connection with the parallel texts, and they either at once give up, or say, "I must examine that point." And invariably when they do examine it, they come to see the two translations. To all that you have said, they will reply, "All that cannot stand against the positive statement of the Saviour; for the other is only inferential and figurative, but this is definite and positive."

The testimony in Ps. 27 : 5, 6, is very important. For "He hides them in *His* pavilion, in the *secret of His tabernacle*, in time of *the trouble*," for the very purpose of preserving them from it; and to make it more plain, it is said "they are LIFTED UP *above* their enemies." Another parallel text says: "He will *hide them*." Where? "In the *secret* of His (personal) Presence, and keep them secretly in *His pavilion*." (Ps. 31 : 20.) When shall He thus hide them? "In *the time of trouble*." "For *Thou art my* HIDING-PLACE; Thou *shalt preserve me from* THE TROUBLE." And for this hiding-place shall every one that is godly pray unto Thee in a time when Thou mayest be found: *for surely in the floods of great waters they shall not come nigh unto him*." (Ps. 32 : 6, 7.) This refusal to allow them (who did not "watch and pray always" for this "hiding-place") to come near him in time of the trouble, is identical with his refusal to open the door to the unready virgins after the door was shut. *Examine these texts together,—Ps.* 32 : 6, 7, and *Matt.* 25 : 10–12; *Luke* 21 : 36. In Luke they are told to watch and pray always, *that they may be* ACCOUNTED WORTHY to escape all these things (this flood of great waters); and in Ps. 32 : 6, they are informed of the consequence;—if they do not thus prepare themselves, they shall not come nigh Him in the great flood of trouble. For if they are not thus prepared they will not be among them that were ready and went "in to the marriage." I want you particularly to examine those texts together; for it is for this very thing that they are to pray, that they might be preserved from the trouble, and kept in His pavilion during its prevalence.

Excuse me for digressing—for I feel as if I would be working against the Spirit of the Lord if I did not write as it is given me.

The testimony contained in the 4th and 5th chapters of Revelation, some think more important than all. There is positive evidence in those chapters that there is a band of redeemed men in heaven, previous to the opening of the preliminary judgment seals. They are not only men, but they are redeemed men. Some opponents to the translation before the tribulation, say they are the saints that went up with Christ at His ascension. But those were of one nation only. But these are redeemed out of every nation, and tongue, and people, and kindred. (Rev. 5 : 9.) And besides, they are kings and priests, there and at that time. There could be no such investiture, until the number was completed. They also have their crowns, which Peter said could not be until the appearing of Christ. "For when the chief Shepherd shall appear, ye shall receive a crown of glory." (1 Pet. 5 : 4; Coloss. 3 : 4.) Paul said they could not be made (complete or) perfect without us. (Heb. 11 : 40.) This precludes the idea that these people that were seen in heaven are altogether of the old dispensation,—for Paul declares they *had not "received 'the promises' yet*, and could not receive them, or be made perfect without us." (Heb. 11 : 13; Rev. 4 : 9, 10.) There is another proof almost conclusive. These Angel-men help our Lord to administer the judgment;—and this office of judges was promised to the Apostles by the Saviour, and to the Gentile saints by Paul. It is never promised to Angel-spirits or to any other people but the Martyr Church. There we see that promise actually fulfilled, and the seven Angels having charge of the last plagues are no other than the first translation and resurrection. And if they are in heaven

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helping to administer the tribulation, they cannot be on earth going through it. This is as much more important than other texts, as the fulfilling of a promise is than the giving of it. Other texts state that they will be there,—these show that *they are there.* A. P. J.

Selections.

WILL ELIJAH COME AGAIN?

BY REV. S. GARRATT.

For twelve hundred years a continuous line of prophets, from Moses to Malachi, had written the oracles of God, and then the voice ceased. Three hundred years must pass away before men should receive from God any fresh and direct communication of His will, and, as the harp of Old Testament prophecy grew silent, its last chord touched upon Elijah. That mysterious prophet, who alone, except Enoch, had lived without dying, is once more mentioned. And the sound, as it died away, left this as its last impression on the ear of each faithful and thoughtful Israelite, "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

It has been supposed by some that this prophecy has been already fulfilled in the person of John the Baptist. We must, therefore, in the first place, examine the ground on which this supposition rests.

The prophecy, as might have been expected, was one deeply engraven on the Jewish mind; and when John the Baptist appeared, and wore the same dress which had distinguished Elijah, and showed much of Elijah's spirit, there was an impression among them that it was Elijah himself who had appeared.

That impression would rather gain force by an inaccurate rumor of what the angel, who announced his birth, had said to Zacharias. The angel had really said, "And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord;" which, while it referred to our text, only stated that in John the Baptist there would be a resemblance to what was there predicted, not the actual fulfilment of it; but it is not difficult to see how easily, especially as many of the Jews of that day believed in a transmigration of souls, the words might be misunderstood, and lead to a vague idea that John the Baptist might be Elijah himself returned to earth again.

Under this impression, when messengers had been sent to John, and asked him, "Art thou the Christ?" and received from him the positive assurance that he was not, they proceeded to ask him further, "Art thou Elias?" And again he answered, No. An answer which he most certainly would not have given if he had been really the subject of Malachi's prediction, to which they so evidently referred. It seems to me impossible to doubt that John not only meant to deny his being personally identical with Elijah, but meant also to deny his being that Elijah of whom Malachi had spoken, and whom the Jews were expecting.

But then there is a passage in which, at first sight, our Lord appears to attribute to John what John denies of himself, for in Matt. 11 : 14, our Lord said: "All the prophets and the law prophesied until John, and, if ye will receive it, this is Elias which was for to come." If that text stood alone, it would, doubtless, seem most natural to interpret it as meaning that it was of John the Baptist Malachi prophesied. It would not even then be very easy to understand why his being so should depend on their receiving it, which seems as much as saying that, if they would receive it—or, perhaps, rather receive Him, for it might be either one or the other—he would have been to them what it was predicted Elias should be. But the passage is not alone. On a subsequent occasion our Lord explained the matter much more fully to the disciples.

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On the Mount of Transfiguration Elijah appeared again. He was then with Moses. In this event the disciples were shown an earnest of the coming glory. Peter refers to it as having been such: "We have not followed cunningly devised fables, when we declare unto you the coming and glory of our Lord Jesus Christ, but were eyewitnesses of his majesty; for He received from God the Father, honor and glory; when there came such a voice to Him from the excellent glory: This is my beloved Son, in whom I am well pleased; and this voice, which came from heaven, we heard when we were with Him in the holy mount." Elijah was there, on that occasion, as an earnest of those who, at His coming in glory, will be caught up to meet Him without dying, as Moses was, of those who then will be raised from their graves. And the disciples were in some way taught to recognize them both; they saw Moses, and they also saw Elijah, and felt, for a moment, the blessedness of that presence.

And then it was that they began to remember the expectations they had been taught to cherish of Elijah's coming. It is not unlikely they called to mind these words of Jesus about John the Baptist, which seemed half to contradict those expectations. And when they saw Elijah himself so distinguished as to appear in glory, accompanied by none but Moses, their minds were not unnaturally perplexed, and they put the question, "Why, then, say the scribes, that Elias must first come?"

And our Lord did, in fact, answer all those inquiries, which they hardly knew how to make. They wanted to know whether the scribes were right in predicting a personal appearing of Elijah before the great and terrible day of the Lord? Whether his appearance on the mount, which they had just witnessed, were what was meant? How it was that, if so, Jesus had told them that, if they would receive it, John was Elias which was for to come? And what was the reason why John was like Elias? And why Elias had not yet come to perform all that was written of him? To all these only half-expressed inquiries, our Lord replied: "Elias truly shall first come and restore all things"—the scribes are right in so interpreting what Malachi prophesied—"But I say unto you that Elias is come already." That is, John the Baptist has come in the spirit and power of Elias, though, instead of his restoring all things, "they knew him not, but have done unto him whatsoever they listed."

John the Baptist was like Elijah, because he had been, as Elijah was to be, the precursor of Christ. But he had come, and not Elijah, because the Son of man was about to suffer, not to reign. Elijah himself was to come before the great and terrible day of the Lord, but John the Baptist had come before His suffering, and had himself suffered. In short, John the Baptist came in the spirit and power of Elias, performing the same part before Christ's day of suffering that Elijah will do before His day of reigning.

On the whole, it appears that John the Baptist did represent Elijah, but was not Elijah. That what he did before the first advent, Elijah will do before the second advent. "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."

Here, then, we have a part of Elijah's history yet future. A careful reading of prophetic Scripture, teaches us that events which, seen in the distance, look like one, open out into many when they arrive. Throughout the Old Testament it is Christ's advent which is predicted, but in the New Testament that advent has spread out into two—a first and a second. And, when we study what still remains unfulfilled, it is not difficult to see that that second advent will, when it arrives, be found to consist of more than one event, and especially that the first act of it—the appearance of Christ in the clouds, to take His people to Himself—will precede, by a considerable interval, His coming with all His saints and standing on the Mount of Olives.

Between these two events, however strange it may seem to some, the prophetic page has led most who study it to place the gathering all Israel, including the ten tribes, to their own

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land, and their restoration to God's favor; and if you look at the prophecy in Malachi, you will see that it is just at that time the coming of Elijah is foretold.

A day had been predicted, when what is now very much taking place, should happen: "They that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name." And to them was given the delightful promise, "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."

What day is that? The day of Christ's appearing in the cloud, the first resurrection, and the rapture of the saints. "Then shall ye return, and discern between the righteous and the wicked; between him that serveth God and him that serveth Him not."

But there will still be another day to come. "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." Then the Church will be safe with Christ in glory. He will have made up His jewels, and sat down upon His throne.

And yet, notwithstanding, even on earth, in the midst of conflict, will be some who fear the name of the Lord. "Unto you that fear my name, shall the Sun of Righteousness arise with healing in His wings, and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts."

Who are these ministers of God's wrath? The next verse makes it clear. They are all Israel. "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." And it is to teach them this, that the earth, or the land, as perhaps it should be rather translated, may be saved from the curse, that Elijah will come to them once more before the coming of the great and terrible day of the Lord.

Thus ends Elijah's history. We leave him in some future day, when we who are believers, are with Christ in glory, recalling to Israel, restored to God's favor, the lessons of their childhood, and laying the groundwork of that new dispensation of earth's government, in which God will fully perform to Israel his promises to Abraham, and Isaac, and Jacob, and His purposes when He first placed man upon the earth.

Nothing ought to be indifferent to the Christian which affects the glory and occupies the mind of God. Those have not half learned the alphabet of Christianity, who have not discovered that it is not merely a plan for saving you and me, but that it is a vast scheme of grace and glory in which God delights. There are things in the Bible which have no personal reference whatever to us. But they are not for that reason to be passed by. They concern our Father's kingdom; they concern the Saviour's name. And he is not worthy to be a subject of the King of kings, or a son of the Lord God Almighty, who takes an interest in anything merely as it affects his own interest. It is not so we act with respect to our earthly sovereign. Shame upon us if we care nothing for the triumph of the King of kings on earth because, at the time, we shall be up in heaven.

And if we do not study what God has written, there is no delusion which may not be palmed on us as truth. Men have over and over again become Roman Catholics, Mormonites, infidels, because they did not know what prophecy taught. Look at these two verses—"Ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Unless we have learned to distinguish between the Church and Israel, between the present dispensation, when God is gathering out a people from all nations, and the future dispensation, when He will make Israel the instrument of accomplishing His purposes upon earth—how impossible to explain them! And it is not well, it cannot be right, contentedly to leave words of God unthought of. There is one who knows

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how to wield them against you if you do not learn to handle them yourself. And while you may be priding yourself on your sobriety of judgment, which will not meddle with such subjects, and, in fact, are counting yourself wiser than God, in not thinking it worth while to examine what He has thought it worth while to reveal, you may find yourself, before you are aware of it, perplexed by the subtlety of the devil, and overthrown for want of understanding a text which seemed to you not worth the pains of studying.

"The things that God has revealed," past, present, and future, "are for us and for our children." I am certain of the importance of this. I cannot say how great the danger is which appears to me to overhang the churches in consequence of the neglect of revealed truth, on the ground of its not seeming to our little mind what is called "practical." It is the privilege of God's children to know what God is going to do and why He is going to do it; their noblest exercise of mind to think of it; their blessedness to sympathize in it with God; and the degree in which they do so, is the index of their growth from the mere babe, who is unconscious of his father's plans, to the perfect stature of the fulness of Christ.

Editorial.

THE SIGN OF THE PROPHET JONAS.

Our Lord, on one occasion, reproached the Pharisees with hypocrisy and blindness, in that they could discern the changes of the weather on the face of the sky, and not the character of the era in which they were living, and the changes then betokened. To such a generation, wicked and adulterous, seeking after a sign, He had no other sign to give, but the sign of the prophet Jonas. This generation would seem to be no less blind and captious. And for it, alike oblivious of the true character of this present world, and deaf to the Gospel that proclaims the coming of a better, there is now no sign more significant. And no other will be furnished.

But before inquiring into the meaning of this "sign," let us take a survey of the present condition of the world. We shall then be able to see that "the sign of the prophet Jonas" is still the expressive token to this generation of "things which must shortly come to pass."

We shall be echoing a universal sentiment when we remark that the world is on the eve of great changes. Society is moving on with headlong pace toward something. New and powerful influences are at work, unknown before. Who would have thought ten years ago that the debates in the British Parliament would be read the next morning in our daily papers? Or who then expected that in 1868 one could travel in four days from Boston to the base of the Rocky Mountains, or that Japan and China would be brought within four weeks of San Francisco by a steam ferry on the Pacific. Such changes are going on all over the earth. The world, in the language of the leading journal of the age, is fast becoming one vast city. When men can flash their thoughts across all continents and oceans and around the earth in a twinkling; when increasing facilities for travel shall quicken the circulation of the one blood of which God hath made all nations, until it reach the extremities of the one body of mankind, and arouse the dormant energies of the whole to utmost activity and achievement; then, perhaps, these wonders may cease: but so far as they depend on human energy and ambition, not before. The world's proud endeavor is to come out into this full manhood. To this end it is pushing out discovery and lending all its forces. And hence also, the revolutionary element in every nation. We are not free from it. There is nothing so settled here as to preclude all clamor for reform. The rights and relations of classes and of sexes, of labor and of capital, of the government and individuals, are scarcely determined in a single aspect even among us, who call ourselves the most advanced people on the earth. And social agitations worse than these convulse England and other countries. In some they are re-

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pressed by the strong arm of despotism. But the smouldering fires will some day break out the fiercer. We say the world is moving on with giant strides somewhere. We are waiting every little while to hear that Italy is in arms to drive the Pope from Rome; and that the eagles of France and Russia are gathering together to destroy and divide the Mahomedan carcass, the empire of the Sultan. The venerable superstitions of Rome belong to a past age. The fanaticism kindled centuries ago by the false prophet has burnt itself out. It is hoary with age and sin. Both of these must go down. The far older religious systems of the East, the strongholds of the kingdom of darkness, in which Satan has held captive the teeming populations of Asia,—systems that were old when Greece and Rome were in their palmy days, even these, strong and massive and ancient as they are, are beginning to yield before the advance of new world ideas from both the East and the West.

But to what after all is the world tending? What are the signs of the times? Is all this progress in civilization progress toward God? Does it recognize the right of His Christ to the inheritance of the earth? Are the masses, even in Christian nations, as they become more enlightened and raised in social rank, becoming more loyal to Christ? If so, why the alarming progress of infidelity in both Catholic and Protestant Christendom? Why are not its chief centres of population, its great cities, fountains of light and public virtue? They are the points at which the civilizing process has done its best. If civilization be Christianity, Paris ought to be a Bethel, New York a gate of heaven. Why the neglect of churches, and the slow additions to their membership; the annual increase being little more than the annual loss by death or apostasy? Is the full development, toward which the world is tending, a coming out into the stature of perfect manhood in Christ? We hear on every hand that it is. This is the popular theme of both platform and pulpit.

These pages, as our readers well know, proclaim this a dangerous delusion. Our Lord and His Apostles did not teach that the regeneration of the nations was to proceed in this way. As we read the word of God, or observe this world-drama, we find that the whole drift and effort of this age is to exalt man rather than God. *The idol of the nineteenth century is not Christ, but humanity.* It worships Jesus, only as it discovers Him to be the highest type of that humanity, which is something more sacred than himself. The golden age, of which it dreams, is not an age in which the renovating power of Jesus is felt through all the framework of human society, and over the face of nature; in which He is confessed and crowned Lord, to the glory of God the Father: but one in which the human race, schooled by experience, and improved by progress, shall emancipate itself from the evils that environ and afflict it, and come to the full possession of the earth, as its inheritance. Then it can proudly exult in its own success. Man will crown himself lord in this dominion.

The naturalistic and atheistic philosophy of the age, which goes hand in hand with its progress, since the days when Voltaire and Paine sowed the seeds of the French revolution, will not rest until *man* is crowned as God in the temple of nature. The highest representative man will attract and receive the homage of the nations as God. So that, when the world shall have formed itself into one vast confederation, as we have said, this city of the nations will be but the Babylon of the Apocalypse, with whom the kings of the earth commit fornication, and, through the abundance of whose delicacies the merchants of the earth wax rich. It will be the city of man's building, and not of God's? The temple in it will be the throne of Antichrist and not of the Lamb. He, the coming man of destiny, the first man of the race, the highest embodiment of its wisdom and power and culture, shall claim divine honor, sitting in the seat of God, showing Himself that He is God. Such the Scriptures uniformly assert, is to be the world's final treatment of the Lord's Christ. "Not this man, but Barabbas." The last generation, to whom His Gospel is preached, no less wicked and adulterous than the first, will give this crowning proof of their rejection. The Phar-

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isees of our time are wise to discern the face of the sky, the phenomena of nature. They worry her on every side to disclose her long hidden secrets, which they speedily turn to account. Their eyes are wide open to the signs and wonders in this domain. But there are signs of greater import they do not discern. They do not perceive in the horizon the red and lurid glare of coming wrath. They say peace, peace, when there is no peace. Still less do they see in the other horizon the gleam of that glory, soon to be revealed, the blushing dawn of a brighter day than the poets and philosophers of this age have ever dreamed of in their boldest flights. And to this generation, as to that, there has not been given, nor will there be given, any other sign but the sign of the prophet Jonas. The world now, as then, scoffingly demands of the Church (we speak now of that which truly represents Jesus on earth), a sign from heaven. She affirms that she has the promise and the keys of the kingdom. She does not divorce herself from these common hopes and aspirations of mankind, about which we have spoken, but points them, for their realization to the coming "city of God." The world hears, but asks for a sign from heaven. But the unbelieving demand is only met now, as then, with the sign of the prophet Jonas. And what is this one pregnant, expressive sign? Jesus had explained it to these captious Pharisees before, when, on a similar errand they came to Him, seeking a sign. On both occasions, He told them they should receive no other sign than this. And then He explains, "As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Jonah went down into the depths of the sea, into the jaws of the leviathan. Three days was he there buried. But out from the grave his cry arose unto God. He was vomited forth upon the dry land. So Jesus went down into the grave, into the jaws of "leviathan, the piercing serpent, the dragon that is in the sea." But His death was, that He might destroy him that hath the power of death, that is the devil. On the third day, He rose again. Him, whom rulers and priests, Jew and Gentile joined in slaying and burying out of sight, in the heart of the earth, God hath now exalted to the highest heavens. This was the sign that proved the Messiahship of Jesus to that generation. What more contrary to Jewish prejudice and expectation than that their Messiah should advance through the gates of death, and that too inflicted by their own hands, to the kingdom. But such was God's way to bring His First Begotten into the world, and on to the throne of His inheritance. The evil to be uprooted by His reign was too deep for any less radical method. This is the order of the new creation. This men then failed to discern. They wanted a kingdom of God on the platform of this evil age. And this is what the world now wants. Even the "religious world" will hear of no other—a kingdom in which the natural man shall reach the full limit of his growth, and the unrestrained exercise of all his faculties, not to say, the full satisfaction of his desires. But the Gospel of the kingdom speaks of the depravity and death of the natural man, and of new creation in Christ Jesus. His resurrection is still the sign to this generation, this boasted nineteenth century, of approaching judgment, and the bringing in of a better era alone through Him. As before observed, this Gospel does not overlook or quench out the common aspirations of men for a new and better order. It is the Gospel of a *kingdom*, as well as of the grace of God to sinners. Faith in Jesus is not only for individual pardon and acceptance. It is the belief that He hath prepared for us a city. Take from the Word the gorgeous vision of the coming city of God, with which it closes, and the plan of redemption is unfinished. It is a noble column without its crowning statue; a splendid bridge across the frowning chasm sin has made between man and God without the central span. No, it is for the nations, the fallen race of man, as such, that redemption is provided. There is a city of God, the one grand, splendid reality of the future, although now unseen, in the light of which the nations shall walk, and into which the kings of the earth shall bring their glory and honor. It is set in the inspired vision in striking contrast with the Babylon of man's building, this city of

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God's building. As the one goes down, the other comes to sight. It is not the vision of a state of things, when men shall go to dwell with God in heaven, but when He shall come down to dwell with men. But this new order of things does not come in the way of human development. Mankind cannot work it out for themselves. It is a gift from heaven. It comes in the way of death and resurrection. The Gospel that proclaims it has no other sign to give than that of the prophet Jonas. The head and front of this new order, men put into the heart of the earth. God set Him at His own right hand. He will come again to restore all things, as God hath spoken by the mouth of all His holy prophets since the world began. And the men who are to share with Him, and be His instruments in the inauguration of the new kingdom, most of them have, like Him, been laid out of sight, in the grave. Some will remain unto His coming. But whether they wake or sleep, them shall God bring with Him. The resurrection of Christ, the first fruits, was the great "sign" of this new order to that generation.

The resurrection of them that are His, at His coming, will be the next sign that shall startle the world in its buying and selling, and planting and eating, and drinking and marrying. Jesus gave to the men of His day the sign of the prophet Jonas. We give to the men of this age the correlative but more expressive sign of a once dead but now risen Christ. To the polished men of Athens, when Paul preached to them Jesus and the resurrection, he seemed a babbler and a setter forth of strange gods. So when we now speak of the breaking up of this old order, by the sudden irruption of the power and coming of our Lord Jesus Christ, and the introduction upon this stage of a new order of risen men, fashioned like unto Him, under whose administration the earth shall come up out of this night of moral darkness, and this grinding tyranny of physical evil and death, we seem to the wise men of this day to babble and to be carried away by strange notions, and yet they lie upon the very face of God's Word, and grow out of that prime, essential verity of the Christian faith,—the Son of Man three days and three nights in the heart of the earth, and raised again in the power of an endless life. This was the beginning and the germ of the passing away of the old order and the bringing in of the new. It was God's testimony that the old was so depraved that its development could only be the ripening of evil; and hence, that His kingdom could never come on the earth without a new class of men, worthy to inherit and able to administer it. And this could only be by a new birth of the Spirit and a resurrection from the dead. Accordingly Paul begins his argument to the Corinthians for the resurrection (for the converts there had to maintain it against the wisdom and the wit of that renowned centre of Grecian culture), by reiterating and holding up anew the grand ensign of the Gospel, he had first lifted up among them. "Moreover, brethren, I declare unto you the Gospel, which I preached unto you, by which ye are saved, . . . how that Christ died for our sins, according to the Scriptures, and that He was buried and rose again the third day, according to the Scriptures." And then he unfolds the successive steps of that divine working which thus began, until this saying that is written is brought to pass. "Death is swallowed up in victory." This saying "is written" in the twenty-fifth chapter of Isaiah, where we have a picture of the Lord, reigning in Mount Zion, and, in this mountain, preparing a feast of fat things for all people, and destroying the face of the covering cast over them. And then follows this saying, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of His people shall be taken away from off all the earth. . . And it shall be said in that day, Lo! this is our God; we have waited for Him, and He will save us. We will be glad and rejoice in His salvation."

This passage evidently connects the resurrection of the dead with the coming era of gladness and deliverance on the earth, for which it still sighs, and which the nations blindly struggle for. It does not come within our scope at this time, to examine what the Word reveals as to the details of this coming crisis and change, and the steps by which the

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human race shall ascend out of the old order into the new. On these themes our pages have not been silent. We merely now call attention to this fundamental feature in this plan of ages. There can be no permanent and radical restoration of man to God, except through the gateway of death and resurrection; and there is now being made ready a people, who, in spirit, are already one with Christ, dead and risen with Him, who shall appear with Him, in glory, on the theatre of this world conflict between the kingdoms of light and darkness, to decide the contest, to bruise Satan, the author of all evil, physical and moral, under their feet, and to conduct the nations out into the order and bliss of the new creation. And when the scoffing philosophers of our day, who believe far more in tbe settled order of nature than in the wonder-working power of Him, who raised Jesus from the dead, ask us for a sign, we have no other to give than the sign of the prophet Jonas, the shadow of the more illustrious token, the coming up out of the heart of the earth of Him, who, once dead, is now alive forevermore. Cordial belief in the resurrection of Jesus carries with it the belief in all that supernatural power which reaps the harvest, of which this was the pledge.

So that, standing on our watch-tower, at this time, when men of every opinion are on tiptoe to discern the things coming on the earth, we say that there can be no intelligent, Christian apprehension of the signs of the times, that does not interpret them in the light of that glorious sign which the Father set in the heavens many centuries ago, when He raised up His Son Jesus, and which is now the morning star of our redemption day.

And looking at these signs in the light which that heavenly beacon throws athwart the darkness, we are fools and hypocrites, we profess a faith we neither comprehend nor believe, if we do not discern a redness in both the evening and the morning sky. There are tokens in the one of foul weather, of wrathful tempest soon to beat upon the world. "God hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead." A judgment in righteousness! Can it be anything else than a day of wrath? Are all the evil thoughts and ways of men to be searched out and exposed? Are all kings and rulers of the earth to be weighed in the balance? Are all nations to be brought to that tribunal? Must all the accumulated crime of the world, its pride and blasphemy and long rejection of the reign of Jesus be visited upon it? Then surely there has been long gathering, it must be nearly gathered now, a black and lowering storm of indignation. Deceitful handling of the Word of God has postponed this judgment far into the hazy distance, where its terrors are lost to view. Men are warned to fear death indeed, but mankind in the aggregate, these corporate masses of men, the nations, are not told "The Judge standeth at the door."

The times are memorable. The end draweth nigh. Do we "know the time?" If we are not blind, as were these Jews, the moral heavens will be seen to betoken coming changes more distinct than those we read on the face of the sky. We shall perceive, along the one horizon, the reddening glow of that day of wrath, whose scenes St. John has sketched in vivid lines of light and fire, and which must soon break upon this careless, gay, money-loving, self-seeking, Christ-dishonoring world? Along the other, we shall discern also the ruddy dawn of that day of glory that shall rise after the thunder of God's power shall have cleared the atmosphere of the earth from these steaming vapors and reeking pollutions with which it is being charged, during this long reign of sin. That storm must beat before that day shall rise, but if we watch and pray always, we shall be counted worthy to escape its fury, and be hid under the shadow of His wings, until it be overpast.

L. C. B.

THE SITUATION OF EUROPE.

There has been for the last ten months a comparative quiet in European political affairs. Garibaldi's repulse in Italy served to delay the hostile complications which then threatened. But the lull of battle has not been unimproved

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in preparations for new and more terrific outbreaks.

From an article in the April number of *Lippincott's Magazine*, written by Louis Blanc, one of the most observant, thoughtful and impressive writers in Europe, we have a statement of the present status of public affairs on the Eastern side of the Atlantic, which shows an oppressive condition of the political atmosphere there, presaging an unprecedented and sweeping hurricane from one quarter or another.

France is saddled with an army bill confessedly intended to make the French army an irresistible engine of destruction. The term of service has been increased from seven to nine years—five years to be spent under the colors, and four in the reserve. 800,000 men will be called upon to enable France to "hold her head up in Europe." In addition to this, a movable National Guard is created, with a view to garrison all the country in war-time, and strengthen, by 400,000 men, the fighting resources of the empire. Thus the army bill places 1,200,000 drilled soldiers at the disposal, not of the people, mark you, but of one man. And this is not meant only to provide for remote contingencies: no; it is well understood that the provisions of the bill are to come into operation at once. The young men hitherto exempted from military service, and now doomed to form part of the movable National Guard, which Marshal Neil significantly declared to be "destined to have a great future," are all available. They can be drilled within a few months—can be summoned to their respective battalions immediately. Fortresses have been repaired. The artillery is in a perfect state. Twenty thousand cavalry horses, purchased in Hungary, have been forwarded to Trieste, and thence to Marseilles. Gun-makers are busy manufacturing those Chassepôt rifles which did, at Mentana, such fearful execution, and are expected to meet with advantage the Prussian needle-guns.

But a few days ago a placard was posted on the walls of the Ministry of Finance, in Paris, announcing that, in a few weeks' time, the Government will be prepared to receive tenders for the supply of 2,588,800 powder-boxes. Nor are warlike preparations confined to the land forces. The greatest activity prevails in the French maritime arsenals. Thirty-nine ships of different sizes are at present in course of construction. When they are built, the fleet ready for sea—which already comprises three hundred and forty-eight men-of-war steamers and one hundred and sixteen sailing ships—will amount to five hundred and three vessels. It is asserted by the *Kronstadt Wiestnik*—the official organ of the Russian admiralty—that every arrangement has been made at Toulon to embark forty thousand men. So much for the naval forces. As to the land forces, France before long will be armed to the teeth, and Napoleon III will have at his command a more formidable army than that which, under his great uncle, invaded Russia.

Now, what are they doing on the other side of the Rhine? Baron von Beust is said to have sent to foreign governments a circular informing them that "Prussia was effecting considerable and threatening increase in her armament." It is also given out that she is sending needle-guns and officers of instruction to St. Petersburg. At all events, one may safely infer, from the eagerness with which Count Bismarck strives to tighten the bonds of German unity—as shown by his sharp remonstrance to the Government of Hesse Darmstadt on its separate acceptance of a European conference—that the German Premier clearly foresees a stout contest, and that he intends to make ready for it.

Russia could not remain behind her neighbors in preparing for battle. She also found it necessary to improve her guns, and the *Invalide Russe* took care to acquaint the world with the fact that the Russian Government had decided on adopting the Karl breech-loader—a weapon the accuracy of which, we are told, is not impaired by thirty thousand shots.

The reported reduction of the Austrian military force is contradicted point blank by the *Gazette Naradowa* of Lemberg, stating that in Austria military preparations on a vast scale are being pressed on; that Austria's stores are full of provisions; that by spring there will be a concentration of troops around Cracow; that the hussars of Count Halley's corps

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have received notice to have their stores ready and to be prepared for a campaign. "Should any power presume to attack Austria," exclaimed, the other day, Count Andrassy, the President of the Hungarian ministry, "it would be found that Austria backed by us, is not to be ranked among invalid nations." Meanwhile, numbers of Austrian workmen are described manufacturing Wentzel guns and moulding bullets and casting cannons. The effective of the regiments cantoned in Gallicia is about to be completed, and they will be reinforced by Hungarian troops as soon as the Carpathian Mountains, at present snowed up, become passable.

Whether there be any foundation in the boast of the Neapolitan papers that Italy is in possession of a new rifle invented by Cav. Badiole da Prota, Captain Domenico Gamanna and Signor Domenico Antonio Scarfo, which is capable of being fired at the rate of fifty shots a minute, may require some further elucidation; but that Italy is boiling with rage is a matter of course. What can be more characteristic than the letter written on the 22d of December by Garibaldi to the survivors of Mentana: "I have received from a lady the following motto: 'Victory is achieved by perseverance.' I hope Italy will remember this motto next spring." It is obvious that the Italians have not forgotten how effectually the defeat of Custozza happened to contribute to the victory of Sadowa. They bide their time till the French difficulty becomes the Italian opportunity.

And what about England? England, if not smitten with anything like war spirit, is, at any rate, worried into hankering after the discovery of the best means by which her army, her militia, and her volunteers might be brought shoulder to shoulder in defence of the kingdom. After having, during ten years of uninterrupted peace, considerably increased her naval and military establishments, she feels rather inclined to measure her necessities by the bloated armaments of the military nations of the continent. Seeing that Prussia, with a population of nineteen millions only, had been able at a cost of less than £7,000,000 to put into the field half a million soldiers, well equipped and trained, the *Times*, one fine morning, complained bitterly that the United Kingdom could do nothing of the kind with a population of thirty millions, a revenue of £70,000,000, and the power of spending upon the army £14,000,000, instead of £7,000,000. Ever since, the complaint has been echoed by almost every organ of public opinion. Are, then, the shores of England defenceless? Is her military organization effete? Never was in this country the fact so generally and so sharply asserted. I have before me a letter of Lord Ranelagh, in which he does not hesitate to term the English volunteers "a mere crowd of coated playthings." So keenly alive is England to the impending danger, that the prince of her peace-loving philosophers has begun to sound the note of alarm. In the last session Mr. John Stuart Mill went so far as to call upon England boldly to disown the Declaration of Paris of 1866, respecting the right of seizing enemies' goods in neutral vessels. The strengthening to the utmost of naval powers Mr. John Stuart Mill was heard to advocate, on the ground that nowadays military powers must by all means be checked; warring against the commerce of the enemy, he, a great economist, recommends as *the* weapon which England ought to resume without delay, because it is for the general interest of the world, if there is to be fighting, that every power should fight with its natural weapons and with its best strength. In the meantime, the English fleet in the Mediterranean has, according to the last accounts, received orders to take in provisions and to be ready on a short notice; many officers on furlough have been recalled, and all ships on foreign stations ordered home that could possibly be spared.

Such are the prospects of Europe. True, soothing assurances are not wanting; so much so that, if language had not been invented, in M. de Talleyrand's phrase, for the express purpose of concealing thought, we might rest and be thankful. Nothing, for example, can be more pacific than the present declarations of Prussia, and it is quite edifying to see how cordially the Berlin press grasps the cordial hand held out to it by the Vienna press.

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General Menabrea, the head of the Italian Government protests more loudly than ever that all rashness must be avoided in the settlement of the Roman question—all thought of violence definitely dismissed.

M. Rouher, the mouthpiece of Napoleon III, made it a point when addressing the "Corps Législatif," to style the army bill a pacific measure; M. Vuitry, the Minister-President of the Council of State, said in as many words: "The Government has a firm conviction that the law will be tested during a time of peace;" and the Emperor of the French, in his turn, expressed, on New Year's Day, before the Diplomatic Body, his "constant desire to remain at peace with all the powers."

Unfortunately, words are not always the wings of actions. "We are told," writes the *Invalide Russe*, with much show of reason, "that peace will not be disturbed, should Italy give up Rome, should Prussia refrain from crossing the Main, should the Eastern Christians leave off stirring, and trust to the vain promises of Turkey. But are such suppositions at all admissible? Will history cease to march in its appointed track to facilitate the success of artificial combinations?"

No doubt Prussia will speak peace so long as she wants time to absorb the remaining little German States; but the question is, whether Napoleon can afford to wink at the violation of the treaty of Prague?

The exchange of unwonted civilities between the Prussian journalists and their Austrian brethren is sufficiently explained; on the part of the former, by a desire to ward off the danger of the offensive alliance which France and Austria are supposed to have in view; and on the part of the latter, by the fear that Prussia may be led to countenance the Pan-Slavonic agitation which not only spreads along the Lower Danube, but threatens to convulse Bohemia.

The finances of Italy, being at the lowest ebb, she has at present nothing better to do than to gnaw the bit; but it does not forebode peace that she should be thirsting for vengeance, silently panting for the completion of her unity, and looking by turns to Berlin and towards Rome.

If there is any sincerity in the would-be reassuring utterances of MM. Rouher and Vuitry, how is it that so many French provincial and ministerial newspapers—the *Moniteur de la Meurthe*, the *Moniteur du Cantel* the *Memorial des Pyrennes*—were made to publish the following bellicose article, which was manufactured in Paris and despatched by the same post to the north, centre, and south of France? "Sons of '89, let us be up and doing. Our fathers fought to establish the liberty and independence of the country. Let us arm to defend her greatness. . . Let us arm to show Europe that the powerful fibre which vibrated in the hearts of our forefathers has not died out in ours," &c. How reconcile those flaming appeals to warlike passions with the friendly reception which Baron von Goltz, in his new character as representative of the North German Confederation, met at the hands of Napoleon.

The French Army bill, if not intended as a war measure absolutely unavoidable, would be a stupendous piece of folly; for never was a scheme contrived so likely to weigh down the minds and interests of men. Nothing short of pressing, undisputed necessity could have justified the Imperial Government in bringing every adult and sound Frenchman under military discipline; in reducing all the able-bodied youths to the forced celibacy of seven years' military service; in draining the reserves of population; in paralyzing agriculture by want of hands, and hampering national education by want of money; in paving the way to bankruptcy through the substitution of a sterile but all-devouring employment for a productive labor. A peace so maintained and nursed would evidently be more ruinous and hateful than any imaginable war.

Maintenance of power and preparation for military action must therefore be convertible terms in the eyes of the present ruler of France. This, so far as he is concerned, accounts for the urgency of the Army bill, and also for the persistent, unabated uneasiness of the public mind.

When and how the storm will burst it is somewhat difficult to say. This much is sure, how.

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ever, that the materials for a European conflagration are not wanting. It is very well to speak of the pacific programmes of Baron von Beust, and of the Austrian army being in progress of reduction. The removal of Austria from the active field of Western politics, far from simplifying the Eastern question, as the *Economist* will have it, is a fresh cause of entanglement. It is precisely because Austria now depends in a great measure upon maintaining the Danube as a river free from the control of Russia, it is precisely because the integrity of the Turkish empire is more than ever an Austrian question, that Vienna must be prepared to face St. Petersburg—unless, indeed, the Russians think no longer of going to Constantinople. Is it so? Just the reverse. There may be some exaggeration in what is reported of their underhand dealing in Bulgaria, Servia, and the Principalities; undue importance may be attached to the fact that Russian staff officers are making maps of the Bosphorus. But other circumstances, less open to controversy, or of a more serious import, like the presence of the Russian flag in Cretan waters and the undeniable support given by Captain Boutakoff to the insurgents, show that the clouds are gathering in the East, whilst the recent declaration of the *Invalide Russe*, that any understanding between Austria and France for the sake of protecting Turkey might convert an armed peace into a terrific struggle, points to the explosion as not unlikely to arise out of the efforts of Napoleon to secure the alliance of the Cabinet of Vienna in order to set bounds to the expansion of the Prussian power.

The truth is, that the love of aggrandizement—a passion certainly not unknown to our forefathers, but at no period so deep-seated, so widely-spread as it appears now—has become the common malady of all the nations of Europe. And for this the establishment of the Second Empire must be held responsible. The attempt of Napoleon to lord it over the continent, the better to keep under the French people, awakened that feeling of indignant anxiety and wounded pride which made all Germany sing once more, "No wave shall turn a Frenchman's mill, no drop of our own river," and supplied Bismarck with the lever he wanted. The prodigious aggrandizement of Prussia, besides disquieting the French people and provoking their anger, could not fail to spur on the ambition of Russia: a new impulse given to the Pan-Slavonic agitation. But then it would have been the height of imprudence for any minor state to act upon the principle of a quiet, hopeful, unsuspecting policy. Every government had to prepare for the worst—to strain its resources. And so, through a concatenation of causes traceable to the establishment of a Second Empire in France, Europe happens to have been transformed into a vast barrack, and bristles with bayonets.

Surely it is bad enough that the inevitable consequences of such a state of things should be waste of human energy, depression of trade, contraction of credit, scarcity of employment, smouldering hatred, looming bankruptcy, and general impoverishment; but that is not all. Cæsarism, no longer content with feeding on the flesh of France, is now hovering, like a bird of prey, over the whole continent of Europe. Germans need to beware. Nothing is better calculated to favor the soaring of Cæsarism than the newfangled doctrine of the fusion of races, when put forth to cloak a spirit of encroachment.

Struggles for independence and struggles for empire are, of course, two very different things. It is quite right that oppressed nationalities should shake off the yoke, as Greece did and Poland attempted to do. But the theory of the fusion of races, if understood in the sense of the formation of the gigantic States, rendered as formidable as possible by the concentration of their forces in the hands of a military despot, is a snare which crafty statesmen lay for the people they are determined to enslave. And this system politicians and thinkers will do well to study in connection with the present distracted situation of Europe, not forgetting that it is the system of modern Cæsarism, inaugurated by the Napoleons, and with which there may still be a different destiny for Napoleon III, than that which some predict for him in the present overclouded condition of his prestige.

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Special Contributions.

THE HOPE OF ISRAEL—THE HOPE OF THE WORLD.

No. 5.

If the views presented in the discussion of this theme are scriptural and true, then whatever objection may be urged must be groundless. Most certainly these views seem to lie in the direct line of the teachings of Moses and the prophets, of the Lord Jesus Christ and His Apostles; hence they require no strained construction, or forced interpretation of the sacred Scriptures. Millenarians are not so perpetually in trouble about questions of interpretation, as their opponents appear to be. They believe, that when God speaks to men, in the language of men, He means as He says, and speaks the truth. When He says that He will send Jesus Christ at the times of restitution, they see no reason for wresting the passage from its plain meaning, by saying that the state of things will be, *as if* the Lord Jesus should so come in like manner as He ascended.

Let us go back to an ancient theological school, where one Dr. Gamaliel was professor. The fifty-third chapter of Isaiah comes up for discussion. To solve this problem satisfactorily in that seminary was a difficult matter. How is it possible that this can be true of our Messiah, for He is to come in glory and reign? Could the brilliant light of this nineteenth century have been thrown in upon the mind of this professor, he would readily have answered, The state of things will be such, *as if* our Messiah should so suffer! How beautiful, indeed! As it was, not having this light, one class believes that there were to be two, one to suffer, the other to reign; while another believed that the one described was a symbol of their race who have suffered so much. How convenient and pliable this rule of interpretation! Without it what could the anti-millenarian do? Let us now glance at some objections, and test their value.

If it is said, "The kingdom of God is within you," this is true, and has been in all past ages, and will be in all the ages to come, so far as His people are concerned. They are loyal at heart, yet there has ever been an outward development, as under the Patriarchal and Mosaic dispensations, and as is now the case in the visible church. Why then may there not be an outward visible manifestation in the age to come? The two things are perfectly consistent. But there is another answer to this oft-repeated objection. When Christ said to the Pharisees, as in our version, "The kingdom of God is *within* you," did He mean to say, that it was in the hearts of those bitter enemies? Rather did He not mean to say, as the word is rendered in the margin, "The kingdom of God is *among* you;" in your midst? As also John said to them, "There standeth One *among* you." The King himself was there. This accords with His own words, "Be ye sure of this, that the kingdom of God is come *nigh* unto you." Besides there is still another answer to this objection. It is declared in the plainest and most positive terms, that this kingdom will not be set up, until the powers symbolized by the toes of the image, and the ten horns of the great Roman beast, are about to be destroyed. At that time, the Son of man is to be seen coming in the clouds of heaven, when an endless dominion is to be given Him by the "An-

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cient of Days;" then, and not till then, do the saints with Him take the kingdom and possess it forever. The objection has not even sand for a basis.

If it is urged that the kingdom of Christ is not of this world, it is doubtless true. World means age. "My kingdom is not of this age;" of the present order and race of men; which plainly implies that He will have a kingdom hereafter. In the dispensation of the ages to come, all are to be put under his sway. He has gone "to receive the kingdom, and to return." "Thy kingdom come," has been the prayer of centuries, and equally, "Thy will be done on earth as in heaven." This part of the petition will be verified, when the other is accomplished. Not before then will the throne of David be reoccupied, and the government of the whole world be administered "with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." The objection therefore rests on an entire misconception of the passage quoted, and is of no weight.

If it is objected that this view of the coming and reign of Christ is based on a literal construction of the Scriptures, it is answered, this is the only rule which the Lord God of the Bible has sanctioned, and this He has signed and sealed with His own ring and signet. In a multitude of cases, He has declared the end from the beginning, and thus far, fulfilled every one of them to the letter. Not one jot or tittle, in the long track of centuries, has failed. The inference is hence infallibly certain that every remaining word will be as literally verified. Why should not the second coming of Christ to reign be as real, as His first coming to suffer? The providence of God has hence stamped this rule of interpretation with the seal of truth. Every passage means as it says, taken in its plain grammatical construction. This is what is meant by the literal fulfilment of Scripture. We have in the Bible plain language, figures of speech, and symbols. When it is said that the ram and he goat came in collision, no one can doubt the meaning. The ram was the standard of the Medo-Persian, and the he goat of the Grecian. Symbols are representative. Figures of speech are used to give force and beauty to language. "Judah is a lion's whelp." No doubt here. Judah had some of the qualities of a young lion—courage and strength. Plain language needs no interpretation, unless some theory requires its perversion from its obvious meaning. Certain it is, that no passage can be regarded as figurative, which has in it no figure of speech; and consequently the objection has no foundation.

If it is urged, that the views presented are tinged with carnality and sensuousness, it is answered, they are what the Gospel represents the kingdom of Christ to be. If to be like the Lord Jesus on the renewed earth, made beautiful, and adorned with all loveliness, and in glorified bodies, fashioned like to His own glorious body, as He appeared to Isaiah, Ezekiel, Daniel, the three on the Holy Mount, and to John in Patmos, be indeed carnal and sensuous; so be it, even so, amen. Come, Lord Jesus, come quickly; and hasten on that day, with all its blessedness and beauty. If any choose not such a residence because of its carnality, doubtless they can have leave to retire. Some there were, when He was on earth, who had such an exalted opinion of their dignity and importance, that they did not regard Him as sufficiently refined and strict for elevated society. But truly this idea of carnality so often and so flippantly urged against the coming and reign of Christ on earth, is so perfectly unreasonable and frivolous, as to be unworthy a serious thought. It has no weight.

If it is said that this view is Jewish, it is answered again: such Judaism is that of the whole Bible. Patriarchs and prophets were Jews. The three Marys, and their associates of blessed memory, were Jews. The apostles were Jews. Christ Himself was a Jew. And when the Gentile church is all gathered in from the east and the west, from the north and the south, they are to sit down in the kingdom of God, with Abraham and Isaac and Jacob, the fathers of the whole Jewish people. How blinding is prejudice! Just as blinding now as eighteen hundred and fifty years ago! Because a thing is Jewish, it does not certainly follow that it is to be rejected. Multitudes who

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scoff at such Judaism will yet be glad to sit in that kingdom with Jews. "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." To say nothing of carnality, how exceedingly Jewish! Ah! but the Jews at the time of Christ made a sad mistake! Doubtless they did. What then? It cannot make the promise and oath of God of none effect. The Gentiles appear to be in the way of making a mistake equally fatal. The Jews rejected a visible suffering Messiah. Gentiles reject His coming in person to execute His kingly office. The Jews looked for Him in this character, but denied Him in the other. Gentiles accept Him in His humiliation, but deny Him in His glorious visible reign. The Jews explained away all that was said of a suffering Redeemer, and the Gentiles explain away all that is said of His personal coming and kingdom on earth. Both are found in the same Scriptures. His humiliation has been accomplished, and His reign will be established in its time. "What God had showed that Christ should suffer, he hath so fulfilled." Peter tells us that he will send Jesus Christ at the times of restitution, and so verify every remaining word "which God hath spoken by the mouth of all His holy prophets since the world began." It is clear, therefore, that this objection of Judaism is as worthless as that of carnality.

If it is urged that the view presented converts the earth into a paradise, and makes it the heaven of the blessed, and that this is not to be tolerated, it is answered: The prevailing notion of heaven, in some remote aerial region, is a papal dream; a mere fancy sketch of the monks. It hence had its origin in the seclusion of the cloisters, and is without a shadow of proof from the written Word. Between such a heaven as this, and that described by John, when the tabernacle of God shall be with men on the renewed earth, teeming with redeemed and holy ones in vast multitudes, each and every one must decide for himself. Wherever Christ is, the true believer will find to be heaven; consequently the objection is futile in the extreme. If any reader wishes to see this subject further illustrated, read Chalmers's sermon on the New Heavens and the New Earth.

It is worthy of remark, in this connection, that if Antimillenarians had any arguments of as much substance as pale moonshine, they would never dream of offering such paltry objections. Had they any solid ground to stand upon, they might easily produce their cause and bring forward their strong reasons. But they have no Bible and no worthies of all antiquity to which and to whom they can appeal. Enoch, and Job, and Isaiah were Millenarians. "Behold, the Lord cometh with ten thousand of His saints to execute judgment." "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth . . . in my flesh I shall see God, whom I shall see for myself, and mine eyes shall behold." "The glory of the Lord shall be revealed, and all flesh shall see it together. Lo! this is our God; we have waited for Him." The glorious company of martyrs, symbolized by the living creatures and elders, were of the like faith. "And hast made us unto our God kings and priests; *and we shall reign on the earth.*" So all the prophets, and primitive Christians, and the beloved disciple above all. "And they lived and reigned with Christ a thousand years." Backed by such a cloud of witnesses of all ages, Millenarians may stand up without fear and without a blush, and vindicate the great Bible doctrine of the coming and reign of Christ Jesus our Lord.

BY-WAYS OF THE BIBLE.

ELIJAH'S SERVANT WATCHING THE CLOUDS.

"They waited for me as for the rain."—Job 29 : 23.

It is not intended to assert that Job spoke of waiting for Christ in the verse above quoted; but the servant waiting for the rain in 1 Kings 18 : 43, does manifestly typify Christ's servants waiting for Him; waiting for the "times of refreshing from the presence of the Lord;" waiting for the great "latter rain" of which Zechariah speaks when every one grass of the field

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shall have a shower. These are not the only places in Scripture where Christ's coming is likened to the rain. It is left for Hosea, in the sixth chapter of his prophecy, to tell us that the Lord shall come twice as the former and the latter rain.

The circumstances of the case before us are remarkably interesting. It was a time of great drought. It had not rained upon the earth for three years and six months (a time, times and a half). So it is with us; the world is parched with infidelity, ungodliness, idolatry, and priest-craft. God's children cry out, "We cannot water this great burning desert." "O that Thou wouldst rend the heavens, that Thou wouldst come down." A time, times and a half have elapsed since the organized church has been mainly in the hands of the evil one, since the idol shepherd began to say,

> "Come unto me and be fed,
> To feed them with ashes for bread
> And grass from the graves of the dead."

The servant of Elijah only shared in the desire of his people; they longed for the rain, and now that they had a promise of it we would expect them to await it nervously, feverishly, with many an anxious jumping up to look at the clouds. The servant but represented them; and in representing them he typified us. As the coming rain typified the coming Saviour, so the watching servant with the promise typifies all us who have the promise of Jesus' coming, and expect its speedy fulfilment.

Now let us turn more directly to our own case. Many are sad because servants of Jesus have looked for Him and been disappointed; many drop their heads with shame when scoffers remind them of the fact. The failure of certain dates is a choice joke to season the eating and drinking of those who revel and say, "Where is the promise of His coming?" Thou fool, who ever awaited the long-delayed coming of a beloved friend without running to the window a dozen times in vain? Such disappointments are natural, the direct result of earnest desire and limited knowledge. But here we have a prefigurative prophecy plainly showing beforehand that it should be so. The prophet has declared, "There is a sound of abundance of rain," and now he says, "Go up—look." We can imagine with what alacrity the servant scrambled up the dividing ridge of Carmel, and peered out over the sea. We can see him shading his eyes with his hand to fend the rays of the sinking sun, and levelling the horizon round, carefully, repeatedly. He looks suddenly up to the zenith; he casts a glance of inquiry backward to Elijah, who pays no attention; he calls aloud to tell that he can see nothing; no answer—the man of God still sits prostrate on the ground, with his head clasped between his hands; he looks again at the western sky in vain search for a cloud, and then in a puzzled, hesitating way, comes slowly down. "Can it be that my master is a deceiver?" says he. "Was he mistaken about the rain? Why has he sent me on this fool's errand?" So musing, he comes and stands in respectful silence before Elijah. Elijah looks up at last from his reverie, and says in a quiet, serious voice, "Go again seven times."

Aye, that is it, seven times. Child of the risen Saviour, have you looked for Him and been disappointed? Look again seven times. There was, surely, in the wisdom of God, some reason why this great event in Israel was ushered in with such a ceremony. The patient servant climbed the cliff six times in vain that we might be taught something. That something is this: some shall look for the Saviour several times before He really appears. When we come to look back from the threshold of the kingdom, we shall probably be able to count six dates, perhaps exactly six, which have been set with confident expectation, yet nevertheless proved fallacious. It is interesting to note that expectation has been raised about that number of times already. This is a reason, not for deeper despondency, but for more fervent hope. It may be that the next time we look we shall see a little cloud of unmistakable promise.

In this prophetic drama God did not leave the ungodly world unrepresented. While the servant of Elijah was commanded to watch for the signs of rain, Ahab, fit type for all that is bad, was commanded to eat and drink. It was late in the day, and they had eaten nothing

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since morning, probably, perhaps, nothing since the preceding day. The promise of rain would make them less careful of their stores; so it is likely that Ahab and his courtiers obeyed the command with a gusto that made them forget, for the time, both the past judgment and the promised blessing. Even so it shall be in the latter days, they shall be eating and drinking. (Matt. 24 : 38.) The range of Mount Carmel, where these things took place, is Armageddon, *i. e.*, the mountain of Megiddo. To be within such easy reach of Jezreel, the spot must have been not far from the town of Megiddo. For aught we know, Ahab may have spread his banquet on the very spot where the son of perdition will spread his on the day the Lord shall appear.

The day and the hour knoweth no man. Elijah did not specify what hour or even what day the rain would fall until the cloud became visible. The servant had stronger intimations that the shower would come soon than Ahab had, but neither had precise information.

Another event of this day has a prophetic bearing: the hurried return to Jezreel. Millenarians are aware how very intimately the world's promised blessing is connected with the return of Israel,—perhaps it would be more correct to say that they are only slightly aware of it. Jezreel was the royal city. Jerusalem, even though now in her sackcloth and ashes, is the royal city of the world, the city of the great King (Matt. 5 : 35); and when the signs of glory begin to appear, there will be a great, a general return of Israel to Jerusalem, the royal city. Run to Jezreel, that the rain stop thee not. The day of the return of Israel and Judah is distinctly called the "day of Jezreel" in Hosea 1 : 11.

Then, Christian, watch and pray. It must needs be that the scoffers have their carnival. It must needs be that impatient ignorance look often in vain. It must needs be that many grow weary and sleep. But they that perseveringly watch and wait, shall not be ashamed.

EMERSON.

Selections.

THE GOSPEL ACCORDING TO ST. MARK.

"THE second living creature was like unto an Ox." And the second Gospel reveals the Lord in that aspect of which the Ox is the appointed figure. He stands here as the patient Servant and Sacrifice for others, spending and being spent to serve the sons of men. The first glance, indeed, at this Gospel does not give us the same broad distinction which meets us upon the very face of the other three. A second look will prove that it has marks, which are in their way quite as conclusive and characteristic as the unmistakable distinctions of the other Gospels. And though the peculiarities are, I own, minute, yet this is compensated for by the fact that they are very many, and meet us again and again in every page. The strokes may be faint, and the touches fine, but their very fineness shows a Master's hand, which, without the exaggeration of caricature, by lines too minute to arrest the careless eye, can present a perfect picture. Of course, the subject itself in the main is the same in all the Gospels; the Lord's life being the material of each narrative; but this only makes the distinctions more instructive: and though the disputer of this world may stumble, the humble imitator of God is richly taught.

I now proceed to these distinctions, which I may arrange as, first, the omissions, secondly, the additions, peculiar to this Gospel. From both we shall be able to note what is special and characteristic in the view of Christ here presented to us.

And here, before I notice the omissions, I would observe how much may be gathered, not only from what is taught, but also from what is omitted, in certain parts of Holy Scripture. Even had no Apostle shown us the significance of a slight omission, one with right thoughts of God might have anticipated that the whole form of a revelation from Him, and thus its omissions, could not be without reason. But, as

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ever, in pity to the ignorant and weak, the Lord gives us an example to show what we may expect in, and how we ought read, His Word. Thus writing to the Hebrews, the Apostle points out how much is to be learned from the simple fact, that in the history of Melchisedec, nothing is narrated either of his birth or death. He is presented to us "without father or mother, without descent or pedigree, having neither beginning of days nor end of life."* And this omission, says the Apostle, is with purpose, and full of teaching, specially intended to show how One should arise, both king and priest, who in the fullest sense should be "without beginning of days, or end of life." Equally instructive, as many know, are the omissions in other types, and to take a broader example, the omissions in the Books of Chronicles as compared with the history given in the Books of Kings. An apprehension of God's purpose in each of these books shows how significant the omission is, and how, in ways the world cannot see, God's wisdom is revealed to His own, even if they be babes and sucklings. It is the same in the case of the Gospels. Be it omission or addition, each is perfect; and for the eye that can see it (though, indeed, few are seers—"a seer is a prophet") both are equally subjects for instructive contemplation.

As to the omissions then in this Gospel, many points might be adduced. I confine myself to the more obvious ones, which I would now note in order. Here, then, is no genealogy, no miraculous birth, no reference to Bethlehem, or adoration of the wise men, as in St. Matthew's Gospel. No childhood at Nazareth, no subjection to His parents, no increase in wisdom and stature, as in St. Luke; no reference to His pre-existence and Divine glory, as in St. John's Gospel. All these points, important in their bearing on the kingdom or person of the Lord, would be out of place in the description of His service, and therefore here have no place. On the contrary, St. Mark comes at once to service, touching for a moment on that of the Baptist, quoting his testimony that One should follow who should baptize not with water only, but with the Holy Ghost; and then passing directly, without further preface, to the Lord's own ministry, in exact accordance with his opening words, "The beginning of the Gospel of Jesus Christ, the Son of God."* The service here is such service as can only be rendered by one who rejoices that He is indeed a Son of God; by one who fully understands that not by service are we made sons, but by sonship may we become servants. When, therefore, St. Mark tells us that this is "the Gospel of the Son," we are prepared for service springing from the assurance of sonship—evangelical service as opposed to legal. It is this "*Gospel*," this ministry or service which St. Mark is about to draw; and, omitting what does not bear on this, he comes straight to the details of this ministry.

Then here is no Sermon on the Mount. The laws of the kingdom would be out of place, for the Servant, not the King, is here manifested. Here is no "Our Father," which, so full of character in St. Matthew and St. Luke, as illustrating the wants and relationships both of the Jew and Gentile, is here omitted as having no special bearing on the path of service. For the same reason we have here no lengthened discourses, and but few parables; for the service here is rather doing than teaching,—there are both,—but the mind of the Spirit seems to be occupied more with the former of these than with the latter. Doing, and toiling, and serving the needy, is far humbler work than teaching. As teacher one holds more of a place of authority than consists with the idea of pure service. Here the service presented is that of which the Ox is the fittest emblem, a service of which very little, spite of abounding preaching, is to be discovered now. In a word, throughout this Gospel, as another has said, it is not Christ's claim on men, so much as man's claim on Christ, and His grace and power, which the Spirit here witnesses. Thus, while authoritative discourses and parables are few compared with the corresponding chapters of the other Gospels, the details of service are given far more minutely.

And yet, though for the most part parables

* Heb. 7 : 3.

* Chap. 1 : 1.

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are omitted, there is one peculiar to this Gospel, in which, as we might anticipate from the fact of its insertion only here, we have something characteristic and instructive as to true ministry. Indeed, I believe that all the parables given in this Gospel,—there are but four,*—bear upon this question. But as to that parable which is only here, of "the Seed which grew secretly, first the blade, then the ear, and then the full corn,"† what is it but an encouragement to servants to sow in faith, and then leave results to Him who only can give increase? It seems to me as if the Lord himself here spoke out of the abundance of His heart; that He was expressing His own assurance of a full return for all his sore travail; and that in prospect of His death He rejoiced in the thought that whether the sower "sleep or rise," the seed should yet spring up and increase greatly. I find in St. Matthew in the corresponding place, that instead of this parable, which here comes in between that of "the Sower," and "the Mustard-seed;" there, between these same parables, we have that of "the Tares," which finds no place in this Gospel. The reason is plain. The parable of "the Tares" gives our Lord the place of power. Such words as these, "In the time of harvest, I will say to the reapers, Gather first the tares, and bind them in bundles, and burn them," though exactly suited to the Lord of the kingdom, are for that very reason out of character here, and as such are not recorded.

To continue the notice of omissions. Here is no arraignment of the nation, no sentence passed upon Jerusalem, as in the other Gospels. I look in vain for the repeated judgment, "Woe unto you," so marked in St. Matthew; but instead of this, in the corresponding chapter, Jesus is here represented as sitting opposite to the treasury, and watching a poor widow.‡ If the Lord must judge, the servant has an eye for service: unsparingly spending His own life for men, He can see and appreciate the spending of the last farthing. Here as everywhere the thing noticed answers to the beholder's state. Oh that this fact, so continually meeting us in these Gospels, might awaken some by what they see to discover where and what they are!

Again, in the prophecy on the Mount of Olives,* here is no Bridegroom, as in St. Matthew, receiving the wise and rejecting the foolish virgins; here is no Lord judging between faithful and unfaithful servants; no King, enthroned in glory, separating the nations to the right and left hand. But on the contrary, here only we read, touching the coming of the Son of Man, "Of that day, and that hour, knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father,"†—words which, as they are peculiar to this Gospel, so also are very characteristic: for here the Son is seen with glory laid aside, clothed in the likeness of man, in very deed a true Servant. And in this aspect, like other servants, He awaits another's will, not knowing the lord's secrets; for "the servant knoweth not what his lord doeth."‡ And so as Servant He says, naming Himself with other blessed servants, the holy angels,—"Of that day knoweth no man, no, not the angels, neither the Son, but the Father." Nor does this touch the truth of His Person; for that is not the question here. But just as in St. Luke the words, "He increased in wisdom and stature, and in favor with God and man," speak of Him as Son of Adam, without in any way contradicting that He is also "the Word made flesh;" just as His death in one aspect is spoken of as "a sweet savor," man freely giving to God what is most sweet to Him, while in another aspect it is regarded as penal and a sin-offering, the due judgment for the sins of men; so in like manner what is true of Him as Servant does not deny His lordship, which is but another view of the same wondrous and blessed Lord.

And these omissions continue to the end. Thus in the Garden, here is no reference to

* The Sower, the Seed which grew secretly, the Mustard-seed (ch. 4), and the Wicked Husbandmen (ch. 12). The connection of the truth contained in each of these four parables with ministry is obvious.

† Chap. 4 : 26, 27.

‡ Compare Matt. 21, 22, 23, with Mark 12.

* Compare Matt. 24, 25, with Mark 13.

† Chap. 13 : 32. ‡ John 15 : 15.

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His right to summon twelve legions of angels had He so willed it.* Here is no promise of the kingdom on the cross to His dying companion; here is no notice of the resurrection and appearance of saints, accompanying the Lord, as freed by Him, when He arose and led captivity captive. Such acts or claims, perfect in St. Matthew, are out of the purpose of the Spirit here, and as such find no place in this Gospel. So in the last scene, the commission to the Apostles to go and preach, the points here recorded, when compared with what St. Matthew gives us, are very striking.† There, as befits the Lord of the kingdom, we read that He came and said, "All power is given to Me in heaven and in earth: go ye therefore, and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you." Surely the Lord of the kingdom comes out in every word. In St. Mark this is omitted, but we have, "Go ye into all the world, preach the Gospel to every creature: he that believeth and is baptized shall be saved, and he that believeth not shall be damned." For here He is not discipling as with authority, or commanding that "all things which He has commanded should be observed in all nations;" but rather, as knowing the path of service, He hints at the rejection as well as the success, which His servants will surely meet with. "He that believeth, and he that believeth not,"—what a tale is in the words; how do they express the experience of One who knows all the results even of the best service! Now His disciples are to take His place, and He will serve in them: even yet, shall His work be accomplished in His members; and so in this Gospel only we have the special promise of power through His name, to work even as He worked.‡ Then the Gospel thus closes, "They went forth and preached, *the Lord working* with them, and confirming the word with signs following;" for He is yet the Worker, though risen; so wonderfully to the very end, does this Gospel preserve its own distinct character; from its opening words, beginning with "the Gospel of Jesus Christ," down to the promise of the spread of it through His servants to all nations.

I have thus marked some of the chief omissions which strike us in St. Mark; but, even in what is recorded, and where in substance the narrative follows St. Matthew, there is in this Gospel ever a lower and softened tone. Thus in John's testimony to Jesus, the Evangelist stops short, omitting the prediction, that "He should burn the chaff with fire unquenchable."* So in the account of the ordination of "the twelve," in St. Matthew we read that "He sent them forth, and commanded them saying, Go, not thus, but go thus and thus,"† as with authority. In St. Mark we read, "He ordained twelve that they might be with Him;"‡ they are regarded rather as His companions in service, in which relation they are seen throughout this whole Gospel. For, and it is very characteristic, never do they call Him "Lord" in this Gospel. On the contrary, the word is remarkably omitted, till after His resurrection, in scenes where it occurs in the corresponding place in the other Gospels. For example, when the leper comes in St. Matthew he says, "Lord, if thou wilt, thou canst make me clean."§ In St. Mark I read, "A leper came beseeching Him, and saying, If thou wilt, thou canst make me clean."‖ So at the supper. In St. Matthew "They began to say, Lord, is it I?"¶ In St. Mark, "They began to say unto Him one by one, Is it I? and another said, Is it I?"** The word "Lord" is markedly omitted. So in the case of the dumb child, the father cries out, "Lord, I believe; help thou mine unbelief."†† In our authorized version I find "Lord" inserted here in St. Mark; but Griesbach, without the slightest reference to the character of the Gospel, marks this word as one which is "absolutely spurious," and which as such has no place in his version. So in the storm. In St. Matthew we read that the disciples cried, "Lord,

* Compare Mark 14: 47–50, and Matt. 26: 52–54.

† Matt. 28: 18–20, and Mark 16: 15–20.

‡ Chap. 16: 17, 18.

* Compare Mark 1: 8, and Matt. 3: 11, 12.

† Matt. 10: 5, 6. ‡ Chap. 3: 14.

§ Matt. 8: 2. ‖ Chap. 1: 40. ¶ Matt. 26: 22.

** Chap. 14: 19. †† Chap. 9: 24.

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save us."* We look in vain for such a word in the corresponding place in St. Mark's Gospel.† Is this chance? Surely, if not a sparrow falls to the ground without being marked, a title of the beloved Son is not dropped out of a Gospel without the Father's knowledge. The omission or change here is of a piece with the form of His ancient Word, now speaking of Elohim, now of Shaddai, now of Jehovah, suiting His titles according to the matter in hand, and His own relation to it, as Creator, Protector, or God in covenant.‡ The taught of the Father know this, and rejoice to trace His wisdom, even where others, making their blindness the judge of all things, can perceive no beauty.

But it is time I should turn from omissions to what is positively distinctive here. And though I am well assured that only one well practised in showing kindness can see the whole of these wonders, though a servant's eye may be needed to know the import of some touches here, the heart must be hard indeed, which sees nothing in the details peculiar to this Gospel. Trifling as each is by itself, the aggregate of the whole is an amount of teaching, from which the best trained servant may continually draw some fresh lesson.

The first point I notice then is the fact, here only recorded, in the temptation, that "He was with the wild beasts."* This is a true mark of him who can serve, that, like David of old, he has, in the wilderness, and alone, overcome the lion and the bear, before in public he fights against Goliath. Let such as would serve lay this to heart. If called to service, they may expect for a season to be among the wild beasts. Alone with God, let us overcome such. Then we may go forth, and fight for, and serve Israel.

The next thing I observe is the remarkable repetition of the word, "forthwith." We cannot read a single chapter carefully, or consult a Concordance,—of course a Greek Concordance should be used, for the same word, εὐθέως, is in our version indifferently translated, "straightway," "forthwith," and "immediately,"—without being struck with the recurrence of this word. Thus to take but a single chapter,—the first may serve as an example: Jesus is baptized, and then "*immediately*" He is driven into the wilderness. Then when He returns and begins His service, "He saw James and John, and *straightway* He called them, and they went after Him. And they went into Capernaum, and *straightway* on the Sabbath day He entered into a synagogue, and taught, and cast out an unclean spirit. . . . . And *forthwith*, when they came out of the synagogue, they entered into Simon's house; and Simon's wife's mother was sick, and *anon* (the same word) they tell Him of her. . . . . And there came a leper, and as soon as He had spoken *immediately* the leprosy departed, ... and *forthwith* He sent him away. And again he entered into Capernaum, and *straightway* many were gathered, ... and *immediately*, when Jesus perceived that they reasoned in their hearts, He said,"† &c. Now this runs through the Gospel, and is peculiar to it;‡ and when it is taken in connection with other expressions, such as "in the way," "in the house," "as He sat at meat," or "as He walked in the temple," we get a glimpse of

* Matt. 8 : 25. † Chap. 4 : 37, &c.

‡ Those acquainted with the Old Testament know that the name of God varies according to the subject-matter which is discoursed of. Thus in Gen. 1, God is Elohim. In Gen. 2, He is Jehovah-Elohim. A title suffices to describe Him in the work of creation, which is not enough when His relation to His creature man comes to be described. In a deeper sense I may say, God is known by a different name in the days of labor, and in that Paradise where man is set in relationship to God as lord of all. In Psalm 91 : 1, we have four titles of the Lord brought into the compass of a single sentence. "He that dwelleth in the secret place of the *Most High* (the name by which He was known to Melchisedec, 'priest of the Most High God'), shall abide under the shadow of the *Almighty* (the name by which He was known to Abraham); I will say of *Jehovah* (the covenant name for Israel), He is my refuge and my fortress; my *God* (my Elohim), in Him will I trust." To the believer the names of God are full of meaning, as revelations of His nature, and property, and covenant-relationships.

* Chap. 1 : 13.

† Chap. 1 : 12, 20, 21, 29, 30, 42, &c.

‡ I see, by a reference to Schmid's Concordance, that the word εὐθέως only occurs eighty times in the New Testament, and of these instances forty are found in the short Gospel of St. Mark.

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what is meant by "instant in season, out of season," and what befits one who is called to be the Lord's servant.

Then as to the way in which He served. We have here many details, as to His demeanor, and bearing, and looks, not to be found in any other Gospel. Thus in the case of the little children who were brought that He should touch them, here only do we read, that "He *took them up in his arms*, and blessed them."* So again, of the child whom He set in the midst, here only, "He *took him in His arms*."† Here only is it seen of Peter's wife's mother, that He "*took her by the hand and lifted her up*."‡ So again, here only do we read, "He *took the blind man by the hand*."§ Here only is it noticed by the child which had the dumb spirit, that, "Jesus *took him by the hand and lifted him up*."‖ I need not stay to speak of the tenderness these acts display; but I believe many have yet to learn what ought to be, and has been, the effect of the touch and hand of God's servants. I know that "laying on of hands" is now by many regarded as a mere form. I will only say, time was when virtue accompanied the hand of God's servants; nay, when even the shadow of an Apostle could heal. It will not hurt us to remember, even if the glory is now departed from us, that such things have once been. And this I will add, that should the day return when devils are rebuked, and lame ones healed, those who look closely will see that a tender hand will not be wanting in such service. "But where," as one has asked, "are the layers on of hands, who give man to himself and God, by casting out his devils? Where is the clergy to whom sickness makes its last appeal for health? We find them among the fishermen of the first century, but not among our priests now. Many say that the age of miracle is past and gone. But Christianity as we find it in Scripture, was the institution of miracle. And if the age of miracle is well-nigh gone, is it not because the age of Christianity is well-nigh gone? The age of mathematics would be past, if no man cultivated them." But here I forbear. Let us be content to take beggars by the hand: we may then see things wholly out of the range of our present field of vision.

Again in this Gospel the look is noticed, and this in scenes where the other Evangelists in the corresponding places give us no information. Thus, when they watched Him upon the Sabbath, whether He would heal or not, we read here, "*When he had looked round about on them in anger*,"*—was there nothing in such a look? So again, when they said, "Thy mother and thy brethren without seek for Thee;" here only is it noticed, that "*He looked round about* on them who sat about Him, and said, Behold my mother and my brethren."† So again, when He spoke of His cross, and Peter began to rebuke Him, here only we read, "And when He had turned about *and looked on* His disciples, He rebuked Peter."‡ There must have been something in that look never to be forgotten; a flash of light, a beam of the glory, which made its dwelling in that lowly Servant. So again, in the case of him who came kneeling down and asking, "What shall I do to inherit eternal life?" here only do we read, that "Jesus *looking upon him*, loved him; and then again, "when he went away grieved," here only is it noticed, that "Jesus *looking round* said to His disciples, How hardly shall they that have riches enter into the kingdom of God!"§ Surely not in vain is the look recorded. Let servants mark this: there is no small ministry in a single look, be it of love, or grief, or anger. It may speak what words cannot express. It has ere now, in storm and calm, mid the rush of battle, and in scenes of deep anguish, imparted confidence and peace beyond the power of language. For it speaks truly: hence its deep power. And

* Chap. 10 : 16. Compare Matt. 19 : 13–15.
† Chap. 9 : 36. Compare Matt. 18 : 2.
‡ Chap. 1 : 31. Compare Luke 4 : 38.
§ Chap. 8 : 23.
‖ Chap. 9 : 27. Compare Matt. 17 : 18, Luke 6 : 42.

* Chap. 3 : 5. Compare Matt. 12 : 13.
† Chap. 3 : 34. Compare Matt. 11 : 46, and Luke 8 : 21.
‡ Chap. 8 : 33. Compare Matt. 16 : 23.
§ Chap. 10 : 21–23. Compare Matt. 19 : 21–23, and Luke 18 : 19.

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indeed heaven may be in an eye, its sunshine and rain; and if it be there, though there be no speech nor language, its voice shall still be heard. Oh for a look like that of the Master! Oh for that light of life within, breaking forth through eyes beaming with love and holiness!

To do justice to my subject is beyond me, but as I have spoken of the acts and looks, I may add a reference or two to some of those words of ministry which are peculiar to this Gospel. One example we find in the raising of the daughter of Jairus. The scene is common to three Evangelists, but here only do we get some particulars full of marked tenderness. Thus St. Mark alone relates, that when some said, Thy daughter is dead, "Jesus *as soon as He heard the word that was spoken* (as if to save the father a moment's anguish and unbelief), *said, Be not afraid;*" brief words, but full of grace, revealing the Servant's heart, who, even while He healed, watched to aid the spiritual progress of those He came to comfort. In the same spirit of mindful affection is Peter specially named here, when after the resurrection a message is sent by the women to the disciples. In St. Matthew the angels say, "Go and tell His disciples:" here only, "Tell His disciples, *and Peter*, that He goeth before you into Galilee."* For Peter more than the rest needed a special word, and so above the rest he is remembered. The good Shepherd who loves all, has peculiar pity towards the wounded sheep. Thus did this Servant of servants speak a word in season: "He spake," as St. Mark tells us (and the words are peculiar to this Gospel), "as they were able to bear it;"† with milk for babes, and meat for the strong, distributing His words, even as His acts, in special pity to the feeble, showing more abundant grace to that which lacked.

Another point peculiar to this Gospel is the repeated notice we get here of the way in which our Lord permitted Himself to be intruded upon in His retirement, and indeed upon all occasions. So thoroughly was He at the disposal of others (here only is it noticed), that "He could not so much as eat:"* for the multitude came together, and it was not in the heart of that blessed Servant to refuse Himself to their importunities. This occurs again and again. Thus after a day of toil, the Lord, rising up early, "went and departed into a solitary place, and there prayed: but Simon and they that were with him, followed after Him; and when they found Him, they said unto Him, All men seek for Thee." Without a murmur He at once receives them, allowing the interruption, and says, "Let us go into the next towns, and preach there also, for therefore am I sent."† So again, when His Apostles returned from their mission, and gathered themselves together to Him, Jesus says (and the words are only here), "Come ye yourselves apart into a desert place, and rest awhile;" thus showing not only His own tender sympathy for them, but teaching how needful retirement is for those who serve others. "So they departed into a desert place by ship privately." But scarce had they got there before "the people ran afoot thither, and came together to Him." And Jesus at once allows the intrusion. He had sought to be alone, nevertheless He rises, and teaches them; and then, because it was a desert place, and they were faint, He feeds them, making His own ease give place to their need. And then, O perfect service! remembering His weary Apostles, he constrains them to get into a ship and go away to the other side, "while He sent away the people."‡ So again, at the close of a day, "when even was come," wearied with toil, He enters a ship with His disciples to pass over to the other side. We read, "They took Him even as He was,"§—a remarkable expression, peculiar to this Gospel, and descriptive of His extreme weariness. No sooner is He in the ship than He is asleep. But a storm alarms the disciples; they break in upon His rest; and (in this Gospel only are His words on this occasion given) without a mur-

* Chap. 16 : 7. Compare Matt. 28 : 7.
† Chap. 4 : 33.

* Chap. 3 : 20, and 6 : 31.
† Chap. 1 : 35–38. We find nothing answering to this in the other Gospels.
‡ Chap. 6 : 31, &c. Compare Matt. 14 : 15.
§ Chap. 4 : 36.

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mur He arises to calm their troubled spirits. Oh, how different from us! Our times of rest must be our own. Sleeping or waking, He lives for others. If others need Him, He is their Servant, "always girded," ever ready to do them good.

And here I may notice that this Evangelist records two miracles, which, as they are peculiar to this Gospel, are also very characteristic of what befits true ministry. The one is the the case of "him who was deaf;"* the other, of the blind man at Bethsaida.† In both I find not only in word, but in act, the Lord manifesting a desire to throw a veil of secresy over these gracious actions. And surely this is one unfailing mark of service according to God, "alms in secret," the "right hand ignorant of what the left hand doeth." This comes out brightly here. We read, "He *took him aside*, and charged them that they should tell no man:"‡ again, "He took the blind man by the hand *and led him out of the town*, and said, Neither go into the town, or tell it to any in the town."§ Words like these requiring secresy, though not so frequently repeated, may be found elsewhere; but the acts in which the Servant so remarkably strives to hide Himself, are peculiar to this Gospel. So in the case of the woman of Canaan, here only is it added, "He entered into a house, and *would have no man know it.*"‖ For this is perfection in service,—to serve unseen, unthanked. Such service is heavenly, like that of the holy angels. "Are they not all ministering spirits?" and yet who sees them, who thanks them? Nor do they ask, nor would they receive, our praise. Enough for them that they are doing the will of God; for they know, that "in keeping, as well as for keeping, His commandments is great reward." Surely not in vain are ministers addressed as "angels of churches."¶ May such as count themselves to hold this place, see that tried by this test of unseen service they walk worthy of it.

The peculiarities hitherto noticed refer to what was open in the Lord's service. But several deep and precious secrets of ministry are told out in the peculiarities of this Gospel, as God alone can tell them. Take, for instance, the secret of power. Do any ask, how is it gained? We read here that after having spent a day, healing the hearts and sicknesses of all about him,—in this one day alone we read that He taught in the synagogue, cast out a devil, healed Peter's wife's mother, and at even relieved the many who were gathered about the door,—after such a day it is added, "*And in the morning rising up a great while before day*, He went out to a solitary place, and there prayed;"* words which as they are peculiar to this Gospel, speak with no uncertain voice the one prime secret of all real power in true ministry. Another secret comes out in those references to the exercises of our Lord's soul, which are quite peculiar to this Gospel. Thus, here only do we read, when the leper came, that "Jesus *was moved with compassion.*"† The act of healing is mentioned in St. Matthew and St. Luke; but St. Mark alone gives a glimpse of the exercise of heart in our Lord which accompanied the outward service. So in the feeding of the multitude, here again the heart is laid bare: we read that "When He came out, and saw much people, *He was moved with compassion toward them*, and began to teach them many things."‡ So again, when the young ruler comes—a scene common to the other Gospels §—here only is it recorded that "Jesus beholding him, *loved him.*" This exercise of soul, the secret of all service, comes out in this Gospel, and only here. As a key to service, here it is quite perfect, teaching a lesson many need to learn, that without love the most costly service will be unlike the Lord's, and all barren. Another secret of service is noticed in the cure of the child possessed with an unclean spirit. The scene generally is common to two of the other Gospels; but here only do we

* Chap. 7 : 32–37.
† Chap. 8 : 22–26.
‡ Chap. 7 : 33–36.
§ Chap. 8 : 23–26.
‖ Chap. 7 : 24.
¶ Rev. 2 : 1, &c.

* Chap. 1 : 35.
† Chap. 1 : 41. Compare Matt. 8 : 3, and Luke 5 : 13.
‡ Chap. 6 : 34 Compare Luke 9 : 12, &c.
§ Chap. 10 : 21. Compare Matt. 19 : 21, and Luke 18 : 22.

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read that the father of the child cried out, "*If thou canst do anything*, have compassion on us," to which the Lord instantly replies, in words only found in this Gospel, "*If thou canst believe, all things are possible.*"* A deep secret of ministry is here. Not only must love be in the servant, but there must be faith on the part of the patient who comes to seek blessing. I can only serve those who trust me. And agreeably to this we read again—words only to be found in this Gospel—that in a certain place "*He could do no mighty works because of their unbelief;*"† showing how the most loving service is of no avail if met by unbelief, while faith draws yet more the riches of God's hidden treasures out of his servants' hands.

One other point, and I have done. In no Evangelist but St. Mark do I find the same detail as to the special trials, inward and outward, which our Lord suffered. I say nothing of His weary days, that He had no leisure "so much as to eat"—a circumstance twice recorded in this Gospel, and only here: but His "*grief for their hardness of heart*,"‡ an expression peculiar to this Gospel, lifts the veil, and shows something of the wear of spirit which His service cost this blessed Servant. So again, here only do we find the reproach,—"They said, He is beside Himself,"§—because His service lacked that selfish prudence which a selfish world praises; a reproach which an Apostle felt so keenly that he answers it, saying, "If we be beside ourselves, or sober, it is for your sake;"‖ a reproach felt by our Lord, but unanswered, save by the answer of a yet ceaseless, unmurmuring, patient, loving service. Then in this Gospel only do we read, that "He *marvelled* because of their unbelief," when they refer to His calling, in answer to His works, saying, "Is not this the carpenter?"¶ Here only do we read that "He *sighed*," and again that "He *sighed deeply*;"** for in His service He did not offer to God that which cost Him nothing; teaching us too that if we would serve as He did, there must be many "sighs," the fruit first of sympathy with the pain around us, and then of rejected kindnesses. Then again, here only are we told, when he was led out to suffer, that "*They bear Him.*" First we read, "*They led Him* out that they might crucify Him:" but He seems to have failed under the burden, for soon "They compel another to bear His cross;" and then St. Mark tells us "*They bear Him*,"* as if actually supporting Him, "to the place called Golgotha." A fit end to such unsparing labor. He was worn out, and needed to be borne, and long before the thieves crucified with Him were dead, He had resigned His spirit. For indeed service is sacrifice throughout, and "the ox strong to labor" is also the chosen victim for the Lord's altar.

Such are some of the details peculiar to this Gospel, and very plainly do they show that true ministry is no slight "warfare;"† that service "according to the pattern seen on the mount," is something very different from the correct drawing-room Christianity of the present day. And this deep sense of the cross, as the price of service, comes out all through this Gospel. A single word added to what is recorded by the other Evangelists, again and again sets this in the very clearest light. Thus, when the young man comes and asks, "What lack I yet?" in St. Matthew the Lord's answer is "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." St. Mark, in recording the same scene, repeats these words, only adding, "*And take up thy cross;*"‡ for the Servant, though He has made Himself poor, does not the less feel that herein there is a cross to carry. So again, in the answer of our Lord, when "Peter began to say, Lo, we have left all, and have followed Thee," in St. Mark alone do we read that with the reward shall come the cross,—"He shall receive a

* Chap. 9 : 22. Compare Matt. 17 : 15, and Luke 9 : 38.

† Chap. 6 : 5–6. ‡ Chap. 3 : 5. § Chap. 3 : 21.

‖ 2 Cor. 5 : 13. ¶ Chap. 6 : 3–6.

** Chap. 7 : 34, and 8 : 12.

* Gr. φέρουσιν αὐτὸν. Chap. 15 : 20–22.

† See Numbers 4 : 23–30, margin, and compare 1 Tim. 1 : 18.

‡ Chap. 10 : 21. Compare Matt. 19 : 21.

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hundred fold in this time, ... *with persecutions.*"*

But enough. Blessed be God that such service has been seen on earth; that there has been such a hand, such an eye and such a heart here, among the sons of men. And blessed be God, that by the same Spirit He waits to mould us to His pattern, yea, that He has predestinated us to be conformed to the image of His beloved Son. And if the Head was content to serve thus; if while He tarried here, He lived to meet the need of all who sought succor; if, now risen, He is yet the same, still the loving Worker, interceding within the veil, and working here too for us; if He shall yet serve us, "for the less is blessed of the greater," when in the coming kingdom He shall still lead His flock to living fountains, and wipe away their tears; shall not we whom He has purchased, in whom He seeks to dwell, who are His witnesses in a world which knows Him not, wait upon Him until His mantle fall on us, and His Spirit, "the oil which was upon the Head," run down even to us also; till we catch the mind of heaven, and are made like unto the angels, children of God and children of resurrection, called to stand in the presence of God, and yet to serve as ministering spirits to them who shall be heirs of salvation? God is serving,—"the Father worketh,"—Oh! what works of love from the rain and fruitful seasons up to the mighty work of raising man from earth to highest heaven; and Christ has served, and is serving; and the Holy Ghost is taking of the things of Christ, to reveal them to us, and then to work them in us; and angels are serving and saints are serving, and the Church proclaims her call that she too because redeemed must be a servant here, and that her rulers are but servants, yea, servants of servants; and heaven is serving earth, and earth the creatures on it. So let us, after our Pattern, being redeemed, go forth to serve also. "Blessed are those servants whom the Lord when He cometh shall find so doing. Verily, He shall gird Himself, and make them sit down to meat, and He will come forth and serve them." O Lord, Thou canst perform it; perform it to Thy praise; Oh! show us the glory of Thy service, full of grace and truth, that in its presence we may be changed; and as we have borne the image of the earthly, may we even here bear to Thy glory the image of the heavenly. Amen.

* Chap. 10 : 30. Compare Matt. 19 : 29.

THE POWER OF INCREASING WORLDLINESS.

Truth to say, the intense power of the worldliness of this world is increasing at such a rate as to render the work of human salvation every day more and more difficult. If Christ could say as to the obstacles in the way of the Word of Life taking root in men's hearts in His day, that the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the Word so that it becometh unfruitful, how much more now. The thorns that grew then simply as thorns are become now a forest of ship timber, and men make commerce out of them; while the Word itself is cut and cleared away as thorns and underbrush. The old-fashioned thorns are become a South American jungle, that you can with difficulty cleave a path through with an axe. The cares of this world accompany you even in the wilderness, and crowd themselves into every omer of your spiritual manna, even as the frogs of Egypt nestled in the people's kneading-troughs. Where there is any living thing, they are alive also.

For one veil that the God of this world had in Paul's days woven and drawn before the heart to shut out the light of eternity and the powers of the world to come, there are now a thousand, woven of cloth of gold, and fretted with beautiful imagery. For one inducement to worldliness then, there are a thousand now. And for one capacity of self-indulgence and enjoyment then, a thousand now. The deceitfulness of riches has grown with their diffusion and accumulation. Everything is every man's. There are lotteries for the million, with prizes for every ticket. Satan's baits drop everywhere; the hook and line invisible. Everything is made certain, even medicine. There are life insurance companies, accident insur-

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ance companies, gold mines, and petroleum wells, to be had by witch-hazels; instant advisement of every rise in gold, and every event affecting it, from India to the Amazon; the din of the whole earth's machinery crying out, Be rich! be rich! make haste to be rich! There is no seclusion, no isolation, no defence from the Devil's magnetism. He has his conductors pointing at you from every part of the world, to carry off whatever of positive or resisting electricity there may be in you; and tractors to inspire you simultaneously with whatever excitements may be disturbing any other being in the world. There are newspapers, with letters from every part of the world, every morning. There are telegraphs, so that the tremors of the most distant of the Devil's earthquakes may be felt across the ocean. Apollyon, as well as Napoleon, can put a girdle round the earth in forty minutes. Even George Francis Train can stir two kingdoms, three thousand miles apart, in one day.

Meantime, Ephraim is a dough-face, a cake not turned. Ephraim hath mixed himself among the people, taking away the old landmarks, so that their manner and worship are all an amalgamation, like that of the Samaritans after the injection of the poison of idolatry into their veins from Assyria, when they at one and the same time feared God and served graven images. Ephraim daily increaseth lies, and compasseth God about with them, and is become a rich merchant of such amazing substance, with such potent balance of deceit, that iniquity itself ceases to be sin; and the new fashions in religion are imported indifferently from the altar-cloths of Ahab and the litanies of Rome.

There are moral operas, attended by church members for the learning of grace and melody. All the amusements of this world are baptized into the service of Christianity; all the shows of this world are brought into subjection for the grandeur of Christianity; all the pleasures of this world are so deprived of their carnal poison that the sucking child may play on the hole of the asp, and tap the rattlesnake with his spoon, drinking milk from the same porringer. All the world is subdued, like the lion lying down with the lamb; and all to prove the goodness and liberal benevolence of the universal Father; all to demonstrate that what earth has heretofore suffered from was merely the moroseness of a savage, self-crucifying bigotry and Puritanism, and that love inherits all things, and godliness is profitable for all things, having the promise of the life that now is, as well as of that which is to come.

Amidst all this, our religion is a great Gulliver caught napping by the Lilliputians, and bound hand and foot, so that it cannot stir without pain. The world has laid hold of every particular hair, and pinned it down as a cable. The pigmies run up and down with their ladders, run across the forehead, down the bridge of the nose, exercise themselves in fearful jumps from the chin to the breast bone, and commit all sorts of indignities with impunity. Opera dancers cut their capers on the eyelids. Black Crooks gather half the sheep of the churches into their folds; and, meantime, good taste and a liberal spirit forbid the Ephesian elders from setting up Christ's rules for Christian society. Christians must meet the world half way. Christians must meet the world on its own terms, if they ever expect to do good in it. Christian preachers must Christianize and inspire the novels and the dramas. Now that slavery is done away, Young Men's Christian Associations may abrogate the rule that nothing can be discussed concerning which there is any difference of opinion. All things are good if the digestion is good. The age of Puritanism has lapsed, and cakes and ale shall once more be prevalent among us. We have been trying the virtue there is in stones long enough; now will we try music and dancing. The world is indeed a tough morsel, but still it can be gelatinized, assimilated, converted into a nutritive soup by love, or the potency of an easy good nature; there being nothing in it injurious in itself, but only by reason of the action of bigotry upon it. The power of love can change the internal relative constitution of the primal forces of morality, the whole substance of the character remaining the same; just as inward heat can affect the law of crystallization so wonderfully as to change the internal

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structure of prismatic crystals, without any exterior alteration whatever.

"When Nature's blush by custom is wiped off,"

says the poet Young, in a very powerful passage in the "Night Thoughts,"

"And conscience, deadened by repeated strokes,
Has into manners naturalized our crimes,
The curse of curses is, our curse to love."

First the blush wiped away by custom, then conscience hardened by habit, then the sin naturalized and sanctioned, when among the Romans to do as the Romans do. This is the grand triumph of the god of this world, with a conscience blinded and seared by custom and example.

Then, by reason of the treason of the church disregarding her opportunities, there is what ought to have been the servant and product of religion continually assuming to take the place of religion as the regenerator and saviour of mankind. There is universal suffrage, which, instead of being the fruit of the universal knowledge of truth and duty, and a correspondent obligation upon each for the good of all, is demanded as the idiomatic portion of each, the manna of life, the security of all privilege, the preparation and ushering in of that Millenium when the Pope in every man's belly shall be bound by the setting of every man free from every obligation but the seeking of each his own will, regardless of every other man's rights and wishes. So in all these ways is Satan's kingdom evidently growing; and it is becoming more and more difficult for any man to get out of it, or to persuade others to set their faces to flee from the wrath to come, if indeed there be any wrath to come, which, like everything else, is much doubted in an age the watchword of which is becoming that of an arrogant and earth-born criticism, Behold our Man! behold the sovereignty of human Genius! instead of that Divine Revelation, Behold your God!—Rev. G. B. Cheever, *in Independent.*

Will ministers give heed to the timely, solemn and affectionate charge of *Dr. Hugh McNiel?* "My Reverend Brethren, watch—*preach the coming of Jesus*—I charge you, in the name of our common Master, *preach the coming of Jesus*—solemnly and affectionately, in the name of God, I charge you, *preach the coming of Jesus.* What I say unto you, I say unto all—Watch. And all my being responds, Lord, help me to watch and *preach the coming of Jesus.*

THE KINGDOM AND REIGN OF CHRIST.

TESTIMONY OF BAPTIST DIVINES.

In their Confession of Faith, presented to Charles II., A.D. 1660, and signed by forty-one elders and deacons, they say:

"We believe that there will be an order in the resurrection? Christ is the first fruits, and then next, or after, they that are Christ's at His coming; then, or afterward, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven at His Father's right hand, so we do believe that, at the time appointed of the Father, He shall come again in power and great glory; and that at or after His coming the second time, He will not only raise the dead, and judge and restore the world, but will also take to Himself His kingdom, and will, according to the Scriptures, reign on the throne of His Father David, on Mount Zion, in Jerusalem, forever.

"We believe that the kingdom of our Lord will be a universal kingdom, and that in this kingdom the Lord Jesus Christ Himself will be alone, visible, supreme Lord and King of the whole earth.

"We believe that as this kingdom will be universal, so it will be also an everlasting kingdom, that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is they shall be also.

"We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with men, and He will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and His saints forever, and will be so situated as that the kingly palace will be on Mount Zion, the holy hill of David, where His throne was."
—*Crosby's History of the Baptists.*

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THE PEACE OF EUROPE.

BY JOHN G. WHITTIER.

"GREAT Peace in Europe! Order reigns
From Tiber's hills to Danube plains!"
So say her kings and priests: so say
The lying prophets of our day.

Go lay to earth a listening ear,
The tramp of measured marches hear,
The rolling of the cannon's wheel,
The shotted musket's murderous peal,
The night alarm, the sentry's call,
The quick-eared spy in hut and hall,
From polar sea to tropic fen
The dying groans of exiled men,
The bolted cell, the galley's chains,
The scaffold sinking with its stains.
Order—the hush of brooding slaves!
Peace—in the dungeon-vaults and graves!

Oh! Fisher, with thy world-wide net,
And snares in every water set,
Whose fabled keys of heaven and hell
Bolt hard the patriot's prison cell,
And open wide the banquet hall
Where kings and priests hold carnival!
Weak vassal, tricked in royal guise,
Boy Kaiser, with thy lip of lies;
Base gambler for Napoleon's crown,
Barnacle on his dead renown!
Thee, Bourbon Neapolitan,
Crowned scandal, loathed of God and man!
And thou, fell spider of the North!
Stretching thy giant feelers forth,
Within whose web the freedom dies
Of nations eaten up like flies:
Speak, Prince and Kaiser, Priest and Czar,—
If this be Peace, pray what is War?

White Angel of the Lord! unmeet
That soil accursed for thy pure feet;
Never on Slavery's desert flows
The fountain of thy charmed repose;
No tyrant's hand thy chaplet weaves
Of lilies and of olive leaves;
Not with the wicked thou shalt dwell,
Thus saith the Eternal Oracle;
Thy home is with the pure and free.
Stern herald of thy better day,
Before thee to prepare the way,
The Baptist Shade of Liberty,
Gray, scarred, and hairy-robed, must press
With bleeding feet the wilderness!
Oh! that its voice might pierce the ear
Of princes, trembling while they hear
A cry as of the Hebrew Seer:
Repent! God's kingdom draweth near!

Editorial.

DISCOURSES ON "THE COMING OF THE LORD."

WE have obtained the following notes, taken from discourses delivered during the month of February last, in the pulpit of the First Presbyterian Church in Detroit, of which the Rev. George Duffield, D.D., has, for nearly thirty years, been pastor. They were delivered by previous concert and arrangement by the pastor, together with the Rev. William Hogarth, D.D., pastor of the Jefferson Avenue Presbyterian Church, and the Rev. Mr. Taylor, of the Sixth Baptist Church. Two evenings of each week, viz., Wednesdays and Thursdays, were appropriated for them. The audiences that gathered, notwithstanding the weather was sometimes unfavorable, were very large, and evinced throughout the deep, unabated interest they felt in the presentation and discussion of topics connected with "the second coming of the Lord." Such was the general public curiosity and interest on the subject, that the discourses were, without any arrangement or request of the pastors, regularly noticed in the principal daily paper, *The Post*, and brief summaries of them given by the reporter employed by that press. Professors of religion and others from all the different congregations in the city, composed the audience, the house being open and the pews free for the use of all attending.

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The following is from notes of the first or introductory discourse, delivered by Dr. Duffield, on THE PRINCIPLES OF INTERPRETATION, recognized and established in the sacred Scriptures, in regard to the great theme of prophecy, "The coming of the Lord." He took his text from Heb. 10 : 37, "For yet a little while, and He that shall come will come, and will not tarry."

In introducing his subject, and the series of discourses to follow, he remarked, that the general theme of the proposed course is very comprehensive. The coming of the Lord is the great event contemplated in prophecy, and spoken of from Genesis to Revelation. It may be said to form almost the warp and woof of prophecy. What is called the first promise, and all the promises, are in reality predictions. They are so interchangeably related that the line of separation cannot be drawn between them, nor the full value of the promise understood, without being viewed in its connection with or bearing on the great things it has pleased God by His Spirit to set forth in prophecy.

The coming of the Lord, which is the great leading event predicted, is ever kept in view in the sacred Scriptures as the great object of desire, the incitement to holy activity, the means of consolation and encouragement in suffering, and of support under trials, and furnishing motives to patience, hope, joy, courage, and, in fact, to the exercise of every Christian grace. The Apostle, in the text, in accordance with the uniform teaching of the prophets, affirms the absolute certainty of the Lord's coming as of an event so obviously near and impending, as to admit of no doubt. It is to form the grand and final crisis of this world's destiny. But, with this prominent, conspicuous event of the approaching future, many others of wonderful bearing and miraculous character are spoken of in prophecy, some precedent and some accompanying it, which shall exceed anything and everything that has as yet ever occurred in human history. Such are the return of the Jews from the lands of their dispersion to that given to Abraham and his seed for an inheritance and "everlasting possession," the restoration of the lost tribes, the union of Ephraim and Judah, the conversion and salvation of a remnant of them according to the election of grace, their resuscitation as a nation and restoration of their former rule or "first dominion," the divine judgments on the Antichristian nations, the first resurrection, the rapture of the living expecting saints, the development of the personal Antichrist, the overthrow and destruction of the last grand conspiracy, the establishment of the kingdom of heaven, and the celebration of the marriage supper of the Lamb, &c. These, and other matters in close connection with them, it is designed, shall be made, in the lectures we initiate, matters for Scriptural investigation. The special topic of this lecture is presented in the following inquiry, viz.: "The coming of the Lord; what is it?" It directs our attention to *the nature of this advent.* The inquiry, obviously, resolves itself into a variety of others, constituent or involved, as, Will the coming of the Lord be a personal coming? Will it be visible? For what purpose? When may it be expected? How are we to judge of its occurrence? &c. Such and similar inquiries will be raised, and must be met in the progress of these lectures. At present we are occupied with the inquiry that relates, mainly and essentially, to the nature of the predicted coming of the Lord; whether it is to be a literal, veritable, personal and visible return from heaven to earth of our Lord and Saviour Jesus Christ, who was crucified at Jerusalem, and ascended from the vicinity of Bethany to God the Father Almighty.

This is a question, not for the investigations of science and philosophy; not for the mere processes of human reasoning; nor for political speculation; nor for the decision or arbitrament of theological schools and doctors of divinity; nor for the adjudication of ecclesiastical authority; but for the revelation of prophecy. For our knowledge of prophecy, we are wholly indebted to the teaching of the sacred Scriptures. It is God alone, who has indited them, that can look with clear, unerring eye into the future, and declare what is coming. "Who, as I, saith God, shall call, and shall declare it, and set it in order for Me, since I appointed the

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ancient people? and the things that are coming, and shall come, let them show unto them." Isaiah 44 : 7. It is wholly from God's revelation of His own plan of providence, made known to us in the Old and New Testaments, that we can learn anything at all in relation to "the coming of the Lord." "God who, at sundry times and in divers manners, spake unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Heb. 1 : 1.

Having addressed us in human language, of necessity we obtain our knowledge of what He has taught on this subject by means of or through the interpretation of His words. The question of first importance for us, therefore, when God speaks in the sacred Scriptures of the coming of the Lord, is, What do His words mean? How are they to be interpreted and understood by us? Wherefore, a right determination of what the Lord teaches rests upon the principles that guide us in interpreting His language.

On this subject the Christian Church and theological expositors have been and are divided in opinion. It is here impossible, and unnecessary were it not, to enter extensively and minutely into the discussions had on "the principles of interpretation." A few remarks will be sufficient. We adventure none but what we affirm to be obviously true and incontrovertible.

I. The principles for interpreting the language of the sacred Scriptures, differ not from those we observe in reference to ordinary human speech and writing, according to the various and different styles of composition and expression of thought and feeling current and common among men. There is the ordinary *prosaic* style of speech, used in common conversation and in historical narrative. There is *the poetic* style of composition, embellished by the tropes of speech, and the *symbolical*, in which, things and objects, singular or combined, are used as representatives of thought. These are all natural, and of general if not universal occurrence. Each has its own appropriate rules and modes of expressing thought, which even children almost instinctively apprehend. We find all in the Bible. God has used all in His communications to and with men.

The child's first use of words is to express material realities, that is, either things or objects cognizable by the senses, or actions that are perceptible through them. Nouns and verbs lie at the very foundation. Objects, or things and actions, first arrest the child's attention. Subsequent and closer observation makes it acquainted with the qualities or properties of things, and their relations and interacting, to express which the other different parts of speech are used. Our first and simplest ideas are those of sensation. On these is raised the whole superstructure of our knowledge, both of things human and divine. For we have no original ideas of pure direct intellection. We therefore have no language to express the knowledge we obtain of spiritual things, that is, of things not directly perceived by the senses, but only conceived through the use of sensible ideas. Our minds are so constituted by the Creator,—developed as they are in connection with the senses,—that we use the ideas derived through the senses, and the language thence employed, in forming and expressing various complex notions of immaterial spiritual things, without which the nature and properties of God, and supernatural things, and the objects and realities of another future world, would be as utterly inconceivable to us as if they had no existence. Ideas and language from sensible things are made and substituted as representative of those that are intellectual and spiritual. Hence our ordinary prosaic style of speech possesses a duplex character; that which expresses sensitive ideas, things perceived through the senses, and that which expresses intellectual or spiritual ideas, the conceptions we have of what is mental and spiritual beyond the sphere of the senses. The former is what is called literal, the latter analogical, which may be also called literal, inasmuch as it differs from the metaphorical, tropological, or figurative, of which we shall have occasion, presently, to speak more particularly.

In ordinary discourse, when speaking either of things material or of things intellectual and

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spiritual, when devoid of excited feeling, we are not apt to embellish our language by rhetorical ornament; but express our ideas and things as they are, and in the simplest manner. The language we use when under the influence of excited feeling, when strong emotion stimulates the mind, is very apt to be figurative; that is, we clothe our thoughts in words showing more or less their vivid character and force. What are called the tropes of speech abound in eloquent oration, in poetic diction, and in animated conversation. But even the uneducated and children find no great difficulty in understanding what is generally called figurative language. No one thinks when we metaphorically call this man "a lion," and that man "a bear," or another "a fox," &c., that anything else is meant than that they severally resemble these animals in some obvious and striking property; the rule of interpretation is obvious. So it may be said of all the other tropes and figures of speech. Simile, metonymy, synecdoche, hyperbole, hypocatastasis, apostrophe, personification, and allegory or parable, they have all their appropriate natural laws of interpretation which apply equally, whether these tropes and figures occur in the language of the sacred Scriptures or in other books, whether in the prosaic or poetical, the historical or prophetic parts of the word of God.

Hence we see how absurd is the objection, often made, that if we literally interpret the language of prophecy, we must ignore all figure. It is the objection of captious ignorance or sophistry, and merits no further notice. It is surprising how much confusion of thought and speech there is current on this whole subject of interpretation of Scripture language. The principles of Ernesti, and rules laid down by Dr. A. McClelland and others, are violated often by those contending for them, who assume, practically, if not theoretically, that the prophetical writings must be understood in some mystic, spiritual, allegorical sense, and not according to the plain obvious meaning which common sense and the laws of rhetoric require.

There is also, often, a neglect of careful and accurate discrimination between the metaphorical and analogical import of words. Of the difference between metaphor and analogy, it is not necessary here minutely to speak. We use such words as perceiving, discerning, comparing, conscious, abstraction, capacity, faculty, comprehension, invention, intention, &c., to denote acts or operations of our own minds, intellectually, wholly; which, and such like words, represent and denote, primarily and originally, acts and operations of a sensible nature, that is, of which the senses have direct cognizance. By frequent, familiar, and common use, however, it may be said they were originally metaphorical; but they have ceased to be such, suggesting, not a mere arbitrary resemblance which the speaker's imagination traces, but a fixed, uniform similitude, which, by the very constitution of our minds, and laws of thought God has ordained, we assume to exist between things material and things spiritual. We say that "God is Light," that "God is a Spirit," not by mere metaphor, but by reason of such a uniform permanent resemblance assumed to exist in the very nature of things, that, by a divinely ordained analogy, the sensible realities of light and air may fitly represent the veritable, essential, immaterial being of God. In like manner we speak of the Father, the Son, and the Holy Spirit, "Hypostases," or persons of the Triune essential Deity, of which we can have no direct intuitive knowledge. Some of the names or titles by which we designate God in Christ, it is true, are strictly metaphorical, as when He is called "the true Vine," "the Way," "the Door," "the Light of the world," "the Lion of the tribe of Judah," &c. Readily to understand and interpret which, it is requisite that we have right conceptions of His nature, offices, and work, as revealed to us in the sacred Scripture, whether in language tropological or analogical.

Beside the figurative language known in rhetoric, and the analogical, by which we express our conceptions of things purely intellectual and spiritual, both human and divine,—both which are to be met with in the prophetical writings,—there is yet further, and of no small moment, what is called symbolical language, which occurs when literal, sensible objects or

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things are used representatively to express ideas that would not be as readily, comprehensively, and well done in the language of ordinary parlance. Examples of this sort we have in Joseph's, Pharaoh's, and Nebuchadnezzar's dreams, and frequently in the prophetical writings, especially of Daniel, Zechariah, Ezekiel, and the Apocalypse. These symbols may be used singly or combined, and in such way as to be made types and hieroglyphics, such as the priest, the altar, the sacrifice, the smoking incense, the ark of the covenant, the table of show-bread, the seven-branched golden candlestick, the cherubim, &c.

All these different modes of speech, or means by which to express thought, are common among mankind. When found in the prophetical writings, they are, undeniably, to be interpreted according to the well-known, established, universal laws of thought and speech applicable and observed in reference to them. What is called the literal interpretation of the prophecies, does not require the rejection of all substituted representations of thought for exclusively mere verbal expressions; but the taking of the exact idea the speaker designs to express, according to the particular style in which he speaks, and the rules appropriate to those styles, and alike ascertainable and established from the Scriptures themselves, and by the sober judgment of common sense. The slanders to be found among some antimillenarian writers on this subject, are the abortive efforts of a criticism, level only to the weakness of ignorance or the petty sophistry of pitiful captiousness.

II. Our next general remark is, that there are two main opposing systems of interpretation, which, at the present day, are current in the Christian Church, and adopted by the evangelical ministry, irrespectively of different religious denominations. They are what are called the literal and the spiritual, which find their several advocates in all. The time was when comparatively very few were to be found who believed in the premillennial coming of the Lord. Thirty years ago the speaker stood almost alone in the denomination to which he belonged in rejecting the spiritual interpretation as applied to prophecy. In England the subject received more attention than in the United States, or on the continent of Europe. Since that day the literature on the subject has been greatly extended, and the converts and advocates of the literal interpretation have been multiplied a hundred-fold; so that, in all the religious denominations, they are now to be found, Presbyterians, Episcopalians, Moravians, Lutherans, Congregationalists, Baptists, Methodists, looking for "the appearing of the Lord."

What is called the literal system of interpretation, is that which understands and interprets the prophecies, as predicting real historical events to occur in this world, which shall be as truly cognizable by and through the senses of men, as are those that form the matter of current history. That which is called the spiritual interpretation of prophecy, understands and interprets what is said of Christ's coming and kingdom, in an allegorical or mystic sense. It is important to decide which is the true and divinely authorized system; for they differ very widely in their teachings. It is possible so to decide by comparing the two systems in the light of the Scriptures. A few remarks only have we here time to present on the main question of "the coming of the Lord."

1. The spiritual or allegorical interpreters, generally, are by no means agreed among themselves as to what even upon their own principles of interpretation "the coming of the Lord" means. Some interpret the phrase to mean the presence or agency of the Spirit, *in* a glorious revival of religion, quoting Acts 3 : 19 in support of their theory.

Others interpret the phrase to mean the interposition of the Lord Christ, by his providential judgments, in the way of calamity and disastrous retributions inflicted on wicked antichristian nations, as spoken of in Psalm 2 : 9.

Others understand the expression, to denote the removal of an individual by death, and quote such passages as 2d Peter 3 : 10; Rev. 3 : 3, in support of their view.

Origen, with whom originated this mystic allegorizing method of interpretation, thought it a most effectual method to confute the Millen-

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arian views to which he was opposed. Whitby adopted it in support of what he called his "hypothesis" or theory of the Millennium, and which, for the last hundred and fifty years, has commended itself very extensively. The variety and discordance of views among those who adopt the allegorizing system of interpretation are proof, that nothing definite, fixed and satisfactory is to be attained by it. It gives no clear light; and like the *ignis fatuus*, is a bewildering guide to those who follow it.

2. This allegorizing system of interpretation is justly liable to many serious and weighty objections, which it is sufficient merely to state; such as that, it opens up a wide field for the careerings of fancy; it serves very conveniently to conceal ignorance; it tends to prevent careful, close, and accurate investigation; it renders many of the prophecies unintelligible and absurd; it makes an unproved assumption, a mere hypothesis, a key to interpret the language of Scripture, and thus virtually treats the Bible as though it were a sort of secret writing, not to be understood readily, according to ordinary common-sense principles of interpretation, which of necessity, damages greatly the respect of many for it, and prevents the study of it, while it leaves those who adopt and advocate it often unable to give even an assignable meaning to important passages. We once asked the late Professor Alexander McClelland, D.D., of the Rutgers Theological Seminary, some thirty years ago, to apply his own spiritualizing allegorizing method of interpreting the prophecies to the 14th chapter of Zechariah, and tell us on his own principles what it meant. He shrugged up his shoulders and candidly confessed he was not prepared to do so. Of what worth then, we asked, is your system, if it thus fails you?

3. The prophetical Scriptures are alone competent and of rightful authority to settle this matter, as to the system or method of interpretation to be adopted, the literal or the allegorical. If they are secret writings, of designedly hidden import, and can only be interpreted by some special private key or clue to their meaning, then are they not an open, direct promiscuous gift to the world, profitable for instruction to all and in all things, as Paul says to Timothy, 3d Ep. 3:15–17. Nor can they be a revelation to any, but to whom the key may be given—a revelation itself needing a revelation. On this pretext, prophecy has locked up the Bible in its cloisters, and withholds it from the people. The allegorical interpretation in effect does nearly the same thing.

4. The predictions as far as they are already fulfilled, are God's own interpretation of their meaning, and abundantly enable us to determine by what system those yet unfulfilled are to be explained—whether the literal or allegorical. There is a uniformity and condecency in the entire system of prophecy. As God has Himself progressively unfolded it, so we may, by all rightful analogies, expect to see the same characteristic constituent principles carried out and prevail in its development. There is a wonderful and glorious harmony in all God's processes of evolution. Whatever that is heterogeneous becoming involved by differentiation and aggregation, the unity and homogeneity are not destroyed by the process of development. Were it otherwise, there would be the propounding of endless and shocking monstrosities. But the same great presiding and formative forces fail not to evolve the oak in due season from the acorn, the full-grown man from the infant, nay, from the embryo cell. There is no proof that in the progressive development of the system of prophecy, God has departed from the general analogy. The great first promise or seminal prediction (Gen. 3:15) can be identified with the whole system of prophecy progressively developed in the sacred Scriptures. To render this plainer, we remark that from the beginning the coming of the Lord is kept before the view of believers, as the object of great and prime importance, an event connected essentially with the hope and destiny of the human race. As the system of prophecy unfolded itself, "the coming of the Lord" began to be described as unmistakably real, yet under circumstances and of a character apparently so irreconcilable, if not contradictory, as to be full of mystery, incapable of solution, except on the supposition that their accomplishment should have two marked epochs, and

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stretch over a wide extent of time. It was predicted that the coming and expected one should be the son of Abraham, and of David, born of a virgin, despised and rejected of men, the subject of suffering, an example of lowliness, the subject of deep humiliation, be put to death, and, rising from the dead, ascend to God. Yet should He sit on His father David's throne, the government be upon His shoulders, establish His kingdom in this world, the nations become His inheritance, the uttermost parts of the earth His possession, and reign from sea to sea, and from the rivers even unto the ends of the earth. How could such things be, it might well be asked?

Events have solved the enigma. All the predictions in relation to His birth, humiliation, sufferings, death, resurrection, and ascension, have been fulfilled exactly to the very letter,—events as real as any that ever occurred on earth, and have become matter of history. Nothing allegorical or of mystic spiritual nature is to be found in the fulfilment confessedly of a large portion of the prophecies relative to the coming of the Lord. The first epoch of that coming has passed. And yet there remain numerous predictions of His coming, under circumstances of great exaltation and glory, bringing His saints with Him, which have not been accomplished. And these predictions are to be found in the very same strains uttered by the prophets, when describing the scenes and circumstances of His humiliation. As in Isaiah 7:14; 9:4, 7; and 53:9, 12; Zech. 9:9, 10, &c., not to notice other passages of like sort. Why, then, we rightfully ask, if parts, and so large parts, in the same prophetic strains, of the same visions and revelations as those already fulfilled in Christ's history on earth, in all the details of His humiliation, have been interpreted literally by actual events in God's providence,—must we understand and interpret the balance remaining to be fulfilled on any different principles? Why substitute the allegorical or spiritual for the literal system?

5. If the principles of interpretation have undergone a change, we demand that the divine authority for making that change be produced. Why explain allegorically those parts of predictions uttered in the same strain, belonging to the same vision or revelation made to the prophet prophesying, which yet remain unaccomplished, when the literal interpretation has been proven to be the true and correct system by the comments of God's providence on the parts already fulfilled? Such divinely authorized change, or such a new key given of God's Spirit for interpreting the prophecies of the coming of the Lord, we aver has never been and cannot be produced from the sacred Scriptures. We challenge allegorical expositors of prophecy to produce a single passage from the Old or New Testaments, where Zion, Jerusalem, and kindred expressions occur, and having changed their original import, are now to be understood in any sense different from that in which the prophets used them, and which sense has been established by the actual literal fulfilment. It is begging the question, and a resort to weakness, to assume an allegorical import to supersede the literal. If these phrases are used metaphorically or allegorically of what is commonly called the Christian Church, let it be shown where, and the fact legitimately established.

6. The sacred Scriptures have themselves actually and uniformly interpreted the predictions from the very first, concerning the coming of the Lord, so as to render it a matter beyond successful denial and dispute that they relate to events of literal historical reality. So Jude quotes the prediction of Enoch (v. 14), "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, of all their hard speeches which ungodly sinners have spoken against Him." Our text refers to a "promise" which sheds light upon the import of the coming of the Lord spoken of in it (v. 36). That promise is contained in Haggai 2:6, 7, "Yet once, it is a little while, and I will shake the heavens and the earth, and the sea and the dry land; and I will shake all nations, and the Desire of all nations shall come, and I will fill this house with my glory, saith the Lord of Hosts." The

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Apostle Paul's comment on this promise and prediction leaves no room for doubt as to the literality of the event predicted (Heb. 12: 26–29), which is in entire keeping with what he says (1 Thess. 4 : 16; and 2 Thess. 1 : 7–10.) The coming of the Lord is spoken of as a personal, visible, and miraculous coming, in the above passages. Also, it is in like manner predicted in Dan. 7 : 13, 14; Matt. 24 : 30; and Matt. 26 : 64. Here are no tropes of speech, nor types, nor symbols, nor analogical, nor allegorical expressions. The events predicted are stated as visible realities. Add to these Rev. 1 : 7; Tit. 2 : 13; Acts 1 : 11; 3 : 19–21; 1 Thess. 4 : 13–18; 2 Pet. 3 : 3–13.

In conclusion, we yet add that there are three words used in the sacred Scriptures in relation to the coming of the Lord. The first is *αποκάλυψις*, translated revelation,—apocalypse. (1 Cor. 1 : 7; 2 Thess. 1 : 7; 1 Pet. 1 : 7–13 and 4 : 13; 2 Cor. 12 : 1; Gal. 1 : 12.) It occurs in these seven places; in all which it denotes Christ's literal personal manifestation. In Rev. 1 : 1 it is the title of the book which specially treats of Christ's personal coming. The word is *ἐπιφάνεια*, epiphany, or appearance. It occurs six times in the New Testament, in its plain literal import denoting the personal appearing of Christ. (2 Thess. 2 : 8; 1 Tim. 6 : 14; 2 Tim. 1 : 10; 4 : 1 and 8; and Tit. 2 : 13.) The third word is *παρουσία*, coming, or, more properly, presence. In 1 Cor. 16 : 17; 2 Cor. 7 : 6, 7; 10 : 10; Phil. 1 : 26; 2 : 12, it denotes the personal presence of different individuals. In 2 Thess. 2 : 9, it denotes the personal appearance of Antichrist. In 2 Thess. 2 : 1, it denotes the personal coming or appearance of Christ, and in all other places where it occurs, as Matt. 24 : 3, 27, 37, 39; 1 Cor. 15 : 23; 1 Thess. 2 : 19; 3 : 13; 4 : 15; 5 : 23; James 5 : 7, 8; 2 Peter 1 : 16; 3 : 4, 12; and 1 John 2 : 28, it can only be understood in a literal sense. It denotes always the personal presence of that referred to. And where the two words, *ἐπιφανεία παρουσία*, occur together, as in 2 Thess. 2 : 8, it is not possible to use terms more definitely expressive of the visible personal presence of the Lord, the manifestation of His presence.

The conclusion, therefore, to which we are inevitably brought by the simple application of the principles of literal interpretation, sanctioned and employed in the sacred Scriptures themselves, is, that the coming of the Lord predicted in both the Old and New Testaments, and which is yet future, will be visible and personal, THE MANIFESTATION OF HIS PERSONAL APPEARING, OR PRESENCE. Let us learn, then,

1. That the second coming of the Lord being such a real personal event, and so impending, is a truth of incalculable value in its bearing upon both Christian character and experience. The steady apprehension of it by faith is eminently promotive of personal comfort, courage, activity, deadness to the world, and moral heroism. Motives thence taken are urged on us in the sacred Scriptures to the exercise and display of every Christian grace, the endurance with patience of all our trials and persecutions, and the discharge of every duty.

2. The event itself is the great central object of joyous expectation in personal experience, and is the grand hope for the security of God's people, and the redemption and ultimate happiness of this lost, shattered, and ruined world.

EXCERPTA.

THE editor of the Rainbow remarks, that he has received information from a correspondent, of two ministers who have been preaching against the Premillennial Advent of the Lord, from the text "*Where is the promise of His coming?*" He also very properly asks: "Does not the darkness deepen? And is not prophecy fulfilling before our eyes? Surely the end hastens."

DR. CUMMING.—The report has been going the round of the papers that this well-known preacher has materially changed his views as to the times in which we are living, and now regards the close of this dispensation as perhaps millions of years in the future. But a letter from him, published in the *London Daily Telegraph*, contradicts this as a forgery and a falsehood, and asserts that he firmly adheres to what has been the tenor of his teachings all along.

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The Prophetic Times.

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Special Contributions.

THE HOPE OF ISRAEL—THE HOPE OF THE WORLD.

No. 6.

In the views presented, we see two important aspects of the great missionary enterprise, of exceeding interest. One is the certainty of accomplishing the high and holy purpose of taking out of the Gentiles *a people for God's name*. This cheering thought urged on the apostolic missionaries with a zeal that never tired, in the midst of untold suffering. The love of Christ constrained them. They toiled unceasingly, that they might save some. In labors more abundant, in journeyings oft, in imprisonments, in stripes and bonds and perils, both by sea and land, through evil and good report, they pressed forward, preaching the Gospel of the kingdom to all men. It was no discouragement to them, that the vast world believed not. Multitudes were added to the empire of Christ, myriads saved, and they were happy and fully compensated in the consciousness of doing their duty. And when they had ceased from their work, and fallen asleep in Jesus, their successors, the primitive Christians and martyrs, continued to toil on amid persecution and death, and with like results. Yet they believed, without a dissenting voice, in the personal coming and reign of Christ on the earth. This belief was no discouragement to them. They expected that He would destroy His enemies with "the brightness of His coming." Instead of cooling their ardor, they were the more earnest that they might save the more. They pressed on through fire and flood, proclaiming "the acceptable year of the Lord and the day of vengeance of our God." Why, then, should this same faith be regarded as a discouragement to the missionary enterprise of our day? Is it not *a burning shame*, that the blessed hope, cherished by prophets and martyrs, should ever have been presented in such a connection? If we cannot save the entire world, all may go to ruin; we will do nothing. What noble sentiment of the soul ever prompted such a thought? Is love to wax cold, and faith cease its grasp, and zeal die, because we cannot achieve by the might of our arm, what the worthies of every age failed to accomplish? Instead of discouragement in the view presented, there is every reason to urge forward the disciples of Christ to be continually adding jewels to His royal diadem, and preparing a people for His praise.

There is still another aspect of the missionary enterprise of yet greater interest. It demonstrates the near approach of that day, and realization of that blessed hope, for which the people of God have longed, and sighed, and prayed, for many drear ages past. All died in this hope, and of it they will not be ashamed when the Son of man shall come in His glory.

It is exceedingly important to move on the missionary work with increased energy, for this Gospel of the kingdom must be preached in all the world for a witness unto all nations, before the appearing of the great God and our Saviour, Jesus Christ, and the realization of this hope of Israel.

3. If the view presented is a correct one, then there is great danger in the present posi-

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tion of the churches, and it becomes every disciple of Christ to awake and be at his post. The tendency of the age is to pantheistic idealism; and, even in the schools of the prophets, the rules of interpretation, borrowed from German rationalism, are fast leading to an abandonment of the noblest teachings of the sacred Scriptures. Where, now, the ancient faith, in its simplicity and purity? Besides, Christians have been anticipating a speedy assignment of the world to the Lord Jesus. But, during the period of anticipation, they have not even kept pace with the increasing population of the globe. The first missionary sermon I ever heard, about fifty years ago, estimated the unevangelized heathen world at seven hundred millions; the last to which I listened, not long since, estimated the number at nine hundred millions. About that time, say 1820, I heard Dr. Beecher declare, in a sermon at Boston, that the world would be converted, and the Millennium come within half a century. When defeat comes, where victory is confidently expected, there is the greatest danger of undue discouragement. Whereas, were the matter viewed in its true light, it would rouse to greater diligence and energy. As the day draweth on, the devil is represented as coming down with great wrath, because he knoweth that he hath but a short time. Hence, "a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness," is to be expected. Daniel tells us, that when the great Prince shall stand up to deliver His people, "there shall be a time of trouble, such as there never was since there was a nation, even to that same time." And John says that the witnesses, at the expiration of the one thousand two hundred and sixty days, shall be slain by the beast that cometh out of the abyss. Perchance, persecution, such as never has been, awaits the followers of Christ. What, then, are the prospects of the rising generation? What can engage for them the protection of an Almighty arm? "Come, my people, enter thou into thy chambers, and shut thy doors about thee, . . . until the indignation be over past; for, behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity."

4. If the views presented are according to truth, we hence learn, when all evils, which have afflicted the world, will come to an end. This fair earth has been an aceldama, drenched in blood, cursed with blight and mildew, visited with famine and the pestilence that walketh in darkness, tyrannies have ruled, fraud and oppression gone hand in hand, the wind has repeated the groan of the oppressed, and the stillness of night echoed the sigh of the widow and the cry of the orphan; intemperance has bowed the head of the mighty, and sent forth the wife and child, poverty-stricken, to beg and die; licentiousness has despoiled the noble and sent its victims through the gate to the chambers of death; slavery has forged its chains, and crushed both soul and body. "So I returned, and considered all the oppressions that are done under the sun; and behold, the tears of such as were oppressed, and they had no comforters; and on the side of their oppressors there was power; but they had no comforter." Few sigh and weep in secret places, for the abominations of the earth, and labor, pulling here and there, one out of the fire. Bold and unabashed, iniquity hideth not its head, neither stoppeth its mouth. But the day of retribution cometh, and with it the day of cleansing. "And it shall be, as with the people, so with the prince; as with the servant, so with the master; as with the maid, so with her mistress." . . . And at the great supper there will be given the flesh of all men, both bond and free, both small and great. Then every bond of iniquity will be broken, and the oppressed go free. However much it may be the duty of Christians to labor to save men and reform the world, and however successful they may be, we see when the conflict will be ended and victory won. When the banners of Immanuel shall be unfurled in mid-heaven, will begin the song of triumph; and from that day will the government of the world be administered on the great fundamental principle: "One is your Master; even Christ, and all ye are brethren." "For they shall sit every man under his vine and under his fig-tree; and none

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shall make them afraid." Then, truly, shall we have peace on earth and good-will universally prevailing."

5. How amazing the plan of redemption in its inception and progress! With what immeasurable grandeur do the views presented invest its consummation! A world in ruins; and yet bearing traces of a once marvellous elevation and loveliness. Lost to the holy empire of God, the Son of man, the Lord from heaven, undertakes the mighty task of its recovery. The joy set before Him induced the amazing condescension. Vast and illimitable scenes of glory and blessedness, the reward set before Him, cheered and sustained Him. In the visions of untold ages, as they rose before Him, was seen an immense good, priceless and unmeasured, resulting from His labor and toil and suffering. He beheld, in that distant future, the New Jerusalem, the symbol of His risen and glorified Church, and the nations of them that are saved, walking in the light of it; and "perpetual generations," all true worshippers, swelling in the loftiest melodies the anthem of praise to God and the Lamb. An endless good, ever increasing in glory and blessedness, is involved in the hope of Israel.

Truly, then, scenes of amazement are before us; and with the most intense interest will they be witnessed. The great crisis, long foretold, is evidently at hand. If "men's hearts shall fail them for the looking after those things which are coming on the earth," surely the Christian will need an all-sustaining faith. Unmoved, yet with solemnity and awe, may he contemplate the events fast coming on the earth. The witnesses of Jesus called anew to suffer, the guilty nations destroyed, Christ appearing, the holy dead called to life, and His kingdom established. And after the release of Satan, and the prisoners, and final assault, and rout, and judgment, nor sin nor death will ever again defile and blight the earth. In a world renewed, and in the midst of a race redeemed, the Messiah will see of the travail of His soul, and be satisfied; and they, perfected in holiness and bliss, will enter on the round of ages with joy unspeakable and full of glory. Who of us, that read these pages, may know by personal experience what it is to be an heir of God, and a joint heir of Jesus Christ, to an inheritance that fadeth not away! When the earth shall cast out its dead, "whose dew is as the dew of herbs," to meet Christ and His living saints, oh, that meeting of parted friends, of loved ones, the interchange, the greeting, the rapture, the gushing hearts, the flowing numbers and melodious song! It is the consummation of the hope of Israel—Messiah's kingdom come. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, in that world without end. Amen and amen. "Even so, come, Lord Jesus, come quickly. Amen."

J. D. P.

THE PEACE CRY *versus* THE CRY OF WARNING.

It is a great fixed principle in the divine economy that *warning* goes before danger, judgment, and ruin. This is a matter of course, necessary in the very nature of things, in the government of the great Author of all good, whose name and nature is love. This great principle has been manifest always and everywhere towards the children of men. It began with our first parents in their Eden home, thus, "In the day thou eatest thereof thou shalt surely die." There and then also began the deceptive *peace* cry "direct from" the father of lies, thus, "Ye shall not surely die." This same deceiver, "the prince of the power of the air, the spirit that now worketh in the children of disobedience," still rules at the head of "principalities, powers, the rulers of the darkness of this world, and spiritual wickedness in high places," has all along continued with hellish malice and satanic skill to neutralize the truth so far as possible, by raising the peace cry after his original manner and type, still "*the father of lies*."

There was a time before the flood when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually;" and God's long suffering had no power to reclaim them, and swift retribution was the only remedy short of repentance and reform.

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But the warning cry went forth long and loud. Noah, the instrument prepared, and sent by love and mercy, gave the faithful cry of warning, which, as the sequel proved, was met with the peace cry instigated by the old serpent the devil. Logic, reason, sarcasm, and ridicule, were all arrayed against God's message of warning, sent by the preacher of righteousness for their good. How few heeded the cry of warning and were saved! In the nature of things then existing, the peace cry became the popular orthodox theory of the day that then was. It secured advocates daily, and gathered to itself strength, and the influence of the age, just as might have been expected; for it is most unnatural in human kind to believe that which condemns them to ruin for their evil doings. But, true enough, dreadfully true, in the fulness of time, the flood came, and the ruin came, though the world was then comparatively young and gay, and her resources not scarce begun to be developed. *But so it was.*

There was also a time when "the cry of Sodom and Gomorrah was great, and their sin very grievous." "And there came two angels to Sodom at even; and Lot sat in the gate of Sodom." Soon a strange rumor ran from house to house through the cities of the plain, which, in substance, was, "Up, get you out of this place, for the Lord will destroy this city." This was a true and faithful cry, but he that gave it "*seemed as one that mocked.*" The peace cry stepped on the very heels of the cry of warning, and the frantic, filthy citizens went on in their debauch the live-long night. But, alas! when Abraham looked next morning "toward Sodom and Gomorrah, and toward all the land of the plain, and lo! the smoke of the country went up as the smoke of a furnace," for it was a verity that the Lord had rained upon them fire and brimstone, and they were destroyed.

The same great truth holds good in the case of ancient, rebellious, stiff-necked Israel. God sent His prophets early and late with the warning cry of coming calamities and judgments. Satan also sent his false prophets with the cry of "Peace, peace!" when the Lord had not spoken peace. Thus they were deceived, hardened, and finally ruined, and blotted out as a nation.

The history of the Jewish nation and church is still another painful illustration bearing on the same fact. Again and again did our Lord reprove them, and when they had finally rejected Him, He warned, in faithfulness, and with tears weeping over them, and minutely portraying before them their future woes and coming doom. They had no ears to hear, or eyes to see, but derided and crucified their true Messiah, even daring the judgments of God. The Satanic peace cry was in the ascendency, and so continued till the last. When besieged, surrounded, and perishing by famine, pestilence, fire, and sword, with a frenzied blindness, stimulated by the delusive peace cry, they were still expecting deliverance.

Finally, what of our present world and the signs of our times? Most certainly there is now a cry of warning all abroad, more general than has ever been known. It comes up from the four winds; not from any one party, sect, or nation, but from those related to all of these. It comes not in sermons and lectures merely, but written in thousands of tracts, in periodicals and book form. It comes from hundreds and thousands of Bible students, whose good common sense and true piety cannot be questioned. Their united cry in substance is, "Behold, the Bridegroom cometh; go ye out to meet Him." This cry is indeed one of the most marked and startling signs of our times. It brings no gloomy forebodings to the submissive and trusting child of grace. To these, in their feebleness, suffering, and want, God's message now is, "Be strong, fear not; behold your God will come with vengeance, even God with a recompense; He will come and save you." To the world in sin and unbelief this warning cry is most unwelcome and repulsive. Indeed, it must thus be to all who do not sincerely love Christ and His appearing. This cry of warning, of course, as usual, is stoutly met by the opposing peace cry in various ways, either implied or clearly expressed. The various methods adopted by those engaged in this peace cry is wonderfully adapted, and calculated to deceive even into carnal security and thus to final ruin. As it regards the present signs of the times, seen in the wide fields of nature, earth, sea, and air, so fitful and so evi-

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dently sending out blight and mildew, sickness and death, on both animal and vegetable life, earthquakes, wars, famine, and especially the unparalleled wickedness of the age. In reference to all these and much more we are gravely told that "it always has been so," or, in the very words of the latter-day scoffers, "Where is the promise of His coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Those occupying the highest places in church and state assure themselves and others that the present aspect of things indicates most clearly great and speedy prosperity. Our religious teachers are mostly elated and jubilant over their great and unparalleled success in Church extension. They encourage themselves and their hearers with these bright pictures of the success of "*Our Church:*" Numerous accessions of the rich, wealthy, and influential. The endowment of so many colleges. The building of numerous, costly, and splendid churches. In brief, the unparalleled worldly prosperity of the Church! Possibly forgetting that this very worldly prosperity has been and still is the bane of vital godliness, and therefore should ever be dreaded and avoided. It would seem that the Church of Laodicea was a type of the present state of the general Gentile Church, answering most strikingly as the antitype. Precisely so. "Thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." What self-deception! what deplorable ignorance! All under the influence of the peace cry of prosperity, when in reality there was moral ruin and no prosperity!

The great latter-day heresy, "My Lord delayeth His coming," has very much to do with this state of things. No other teaching is more pleasing to the Arch-deceiver, or more directly subservient to his cause and designs of ruin to the race. Thus, when they shall be saying peace and safety, "sudden destruction shall come upon them, and they shall not escape." While thus turning a deaf ear to the true cry of warning, and listening to the false cry of peace, the dwellers on earth will be taken in this very device and snare of Satan; while all those who are not mere dwellers on the earth, but, in the Scripture sense, confess that they are "*strangers* and *pilgrims* on the earth," shall "escape all these things that are coming on the earth, and stand before the Son of man at His appearing and kingdom." J. C.

JERUSALEM, THE FUTURE METROPOLIS OF THE WORLD.

PALESTINE, though it is but a speck on the map of the world, yet, when looked upon in faith, through the medium of the Bible telescope, fills a space, to the eye of the spectator, as wide as the world's horizon, studded with glittering stars, portending and looming up a glorious future to her legitimate citizens, and to the world at large.

The mightiest empires that have ever overshadowed the earth with all their pregnant histories of interesting events and effective revolutions, are unable to furnish such a certain almanac of future events, as this Cis-lebanon country.

Palestine will yet be the centre of the future theocracy. From out of Zion shall the law proceed, and the word of the Lord from Jerusalem. Oh, earth, earth, earth! Here the word of the Lord was addressed to it as the immediate stage of God's action, reaches from it *now* unto all the corners of this vast globe, to be ready for the reception of their King, who will come down to the Mount of Olives, whence He ascended.

Palestine, when weighed in political balances, may at *present* be found wanting in those qualities which generally attract the attention of dominant potentates and statesmen. To the merchant it may, at present, seem too meagre and unpromising a field to invite him for expending his substance in daring enterprise. Inventors and artists may be at a loss to know how, in such a small country, they would have sufficient scope and means for the exercise of their skill; but, to the believer in God's promises, whether he be one of these classes mentioned, or not, Palestine furnishes no such scruples and objections. She meets him with a smiling and cheerful face, and tells

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him of good things yet to come. True, she is yet wrapped in her widow's attire, practically exhibiting the letter of divorce from her rightful king, telling the sad story of the unfaithfulness of Israel, and God's consequent indignation and punishment upon them; yet the very fact of her present condition and name (Lo Ruhama), not pitied (Lo ami), not my people, is a great evidence of the fulfilment of prophecy; and that, as God is a just God, so also is He a merciful God, and that He will change these temporary names to Ruhamah, pitied, and ami, my people. Already there are signs in the East of a speedy return of Israel. Colonies, both of Jews and Christians, are fast settling the Holy Land, as if directed by a supernatural hand to make this place an asylum for future refugees. Jewish Christian brotherhoods and sisterhoods have been formed there, primarily with the view to instruct the unbelieving Jews in the Christian religion, but they may be for still a greater purpose unknown to us at present The welcome to the Messiah, Blessed is He, &c., is already sounding in our ears from the lips of numerous Jews, who, not long ago, were hostile to Christ and His Gospel. Even the ground of Jerusalem, which lay for ages rejected and untouched by the explorer's mechanical instrument, is now undergoing a change.

Is it for gain, to bring out from the mining resources rich metals, that the English Exploring Company is so actively and perseveringly engaged in piercing and digging this sacred ground to the lowest strata? No! It is but a significant sign for the near more wide opening of the ground, and emitting, for more valuable treasures than gold and silver, and even ancient arts, viz., the captive bodies of patriarchs, kings, prophets, and apostles. Another sign, dear readers: if you should stand now at the pinnacle of the temple, and look westward, you would observe an enigmatical phenomena,—a people journeying slowly eastward, but arriving as with railroad speed, at their destination. Do you think, indeed, I propose a riddle to be solved? No! I am no Samson; I have neither his strength to tear a lion, nor, if I had his strength, and did tear a lion, would I now find honey in his carcass. The travellers are the Jews; standing as they do, in your rear and in your front, and, in fact, surrounding you on all sides, I need not acquaint you with their history and destiny, but I need only elucidate my supposed riddle. People think that the Jews are, as it were, in an inert state, indifferent in regard to their Messiah, lost their patriotic feelings, too much absorbed in gain and accumulation of riches. Some say they have no desire to go to such an uncultivated and barren land. True, with the minority, the so-called reformed Jews; yet, if I may be allowed to be the mouthpiece of Jewish literature, of the Jewish liturgy, of Jewish sentiment in general, of Jewish hope, I would say, they are not behind the Greeks, the Poles, the Irish, in patriotic feeling. Their religion and their daily life is interwoven with this feeling; their very slowness in taking rash action in this line, is their safe and wise policy. They remember the lesson taught by the patriarch Jacob, in his bitter denouncement against Reuben, to be "unstable" and hasty, is contrary to God's design. Ages of long experience in the land of their sojourning have taught them to advance on the ladder, step by step, with great caution. They have already made wonderful progress in liberty, equality, in learning, and in statesmanship; nay, they are already at the very gates of the city of the Prince of Peace. They have accumulated wealth, honor, and skill, for the purpose of building a mighty pyramid in the future metropolis of the world. They are already starting for the march, and yet protracting; consciously or unconsciously, they are awaiting the order of the Captain of our salvation. Then shall Israel return and seek the Lord their God, and David their king, and shall fear the Lord and His goodness in the latter days. A. B.

THE ADVENT.

SINCE our great Lord and mighty Prince did leave
His weeping friends at Olivet, borne up,
And with a cloud concealed from mortal eyes,
When the astonished twelve stood mute, and gazed
Intently into heaven as He went;
And the two men in white apparel nigh,

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Warned them, that, in like manner as they saw
Him enter into heaven in person, He
Would come again, the waiting bride has watched
For His return; each age has witnessed for
Her mighty hope, her widowhood and tears.
And now, as the day approaches, and the sheen
Of His distant glory touches the hills
And mountain-peaks, she leaps for joy and cries:

"He comes! He comes! rejoice, ye heavens, and earth
Be glad; let the sea roar with all its floods;
The fields be joyful, and all that is therein
Before the Lord; for He cometh, He cometh
To judge the earth with righteousness, and the
People with His truth."

J. C.

Selections.

PERILOUS TIMES.

"This know also, that in the last days perilous times shall come." 2 Tim. 3 : 1.

That we are living in a time of especial peril, none can deny who are acquainted with the state of things now existing, and who understand the signs of the times. Iniquity abounds; and hence the love of many waxes cold. There is but very little spiritual-mindedness manifest in these times; and a modern religion has degenerated into a mere "form of godliness, but denying the power thereof." Well might Spurgeon ask the question, "Where is earnestness now?" Indeed, it is seldom seen. Where, oh! where is vital piety? Where, I ask, is primitive Christianity?

The time has truly come when men "will not endure sound doctrine." If a man now stands up, and in God's name fearlessly rebukes sin wherever found, and proclaims the present truth, he is considered a fanatic, or a lunatic. Where are now those holy men and women who speak as they are moved by the Holy Ghost? I thank God there are a few left, who in secret places are lamenting the declension of earnest, heartfelt piety, which is everywhere so prevalent. The Bible is practically a sealed book to the mass of people. Human tradition has taken the place of divine revelation, and men are turned unto fables. The word of God is made of none effect, and thus God is dishonored, and his revealed truth set aside. What is the result of all this? The standard of religion is lowered, and men set up their own standards of right and wrong. Is it any wonder that the cause of God languishes? Christian, awake, and trim thy lamp. Go forth with holy boldness, and seek the path in which the fathers trod. We are on the "enchanted ground" of which we read in the account of the pilgrim on his way to the celestial city. There seems to be a drowsiness, which falls on men just as we are about to enter the land of Beulah. It is difficult to make them feel religious truth now. And if we are not careful, we shall glide into this same current of sloth and spiritual deadness. We ought to be wide awake in view of soon-coming events. It will not do to slumber now; it is perilous. I confess that I have been too much engulfed in the tide of worldliness myself, and I feel the importance of cutting loose, and launching out on the ocean of God's unbounded love. We *must* watch and pray, for unless we do we cannot withstand the power of temptation, and gain an abundant entrance into the paradise of God.

How is it with the nominal churches? Pride, folly and fashion have their votaries among church members as much as anywhere. Who dare rebuke sin in high places now? But here and there a faithful watchman. Ministers must preach to please the people, or else they are turned out of the church. We are most certainly in the Laodicean age. He may make a fine appearance, he may be very eloquent, and win the favor of the people, but such preaching often fails to reach the hearts of his hearers. What we most need now is men who are constrained by the love of Christ, and love for the perishing; men who shun not to declare the whole counsel of God, and who can speak from experience of the power of God, and thus carry conviction to the *heart*. We ought to give them our prayers and sympathies. It is

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discouraging for any one to go among a class of people and find them divided and contending about words to no profit in a state of lukewarmness and inactivity. Then again, let such a one go where there is harmony, and where there are zealous and devoted Christians all working together in the vineyard of the Lord, and he will feel the change. The times are perilous because there is such a lack of this. If the devil can get into the church, he will use every effort to promote discord. How was it on the day of Pentecost? They were all gathered together with one accord in one place. And we know how the power of God came down upon them. I should like to be in such a meeting as that was. But I expect by and by, if faithful to the end, when Jesus comes, I shall be in a greater meeting. Yes, I expect to hear, as it were, the "voice of many waters," and of mighty thunderings, and of "harpers harping with their harps."

The time is near when the "Prince of peace" will reign. May none who have received the light hide it in darkness. Nations are preparing for the last final struggle. Babylon is soon to fall. God help us to realize the solemnities of the judgment. The world is madly and blindly rushing on; the wayworn pilgrim rejoices that his toils will soon be over. The faithful servant of God, who, like Noah, is forewarning the world of its final doom, is scoffed at, and laughed to scorn. I pity those who are now lulled to sleep by the delusive cry of "Peace and safety." Oh God! have mercy on the sinner. There is no time for mirth and levity now. Away with jesting and joking, which are ever unbecoming to a Christian. Oh, for a realizing sense of the state of things, and the importance of living by the moment, or we may be found sleeping. Lift up the warning voice, watchman, upon the walls of Zion! While the popular church is saying, "My Lord delayeth His coming," as also says the evil servant who makes no profession, let us constantly be on the guard; remembering that "all that will live godly in Christ Jesus shall suffer persecution." We must stand up boldly for the truth, or lose the witness of our acceptance. Now is the time for moral courage. Will we do our duty in the fear of God? *I* will endeavor so to do, for I know if we bear the cross now, we shall soon wear the crown. With heaven in view, do not be discouraged. Though dangers thicken, we are not left in darkness. We had better be on the Lord's side, if we do have to bear reproach, than to be found on the left hand at last. Jesus made himself of no reputation. Do we deserve better treatment than our Lord and Master? The doctrine of His soon coming is unpopular, I know; but if we neglect to proclaim it for fear of man, we may be lost forever. How strange that any one calling himself a Christian, should dislike to hear anything about Christ's soon coming. And yet there are many such. Well might the Apostle say, in view of the latter-day apostasy, "Perilous times shall come." Let the cry go forth, "Behold! the Bridegroom cometh," whether men hear or not. The world must receive its last warning. The true church of Christ is sounding the alarm, and if the warning is unheeded, woe to those who reject the truth. He which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus.

SAVING FAITH.

On some accounts it is to be regretted that this expression, "Saving faith," has found a place in our evangelical phraseology. It directs the inquirer's attention to something in himself, rather than to the Saviour of sinners. It raises perplexing questions also as to kinds of faith. Nor are instances wanting in which men who have some knowledge of the doctrine of the Gospel, make a saviour of their faith; while what they call faith is that which is spoken of in James 2:17, and which is no more faith than saying to a destitute brother, Be warmed, be fed, without giving him those things which are necessary to the body, is charity.

Faith has no existence apart from its object. Strictly speaking, there is no such thing as "saving faith." When we use the phrase, we should be careful to make it understood that we mean faith which has a divine Saviour for its object, and the word of God for its warrant.

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A traveller has occasion, on his journey, to cross a deep and rapid stream. He is directed to a plank, on which he is told he may do so with safety. He shows his faith by walking across; but his safe passage is due to no peculiarity in his faith itself, but to the truth of the assurance which he believed, and the soundness of the plank in which he confided. Another traveller might be directed to another plank, with the same assurance of its safety. With the same confidence, he attempts to cross; but the plank is decayed, and gives way beneath him. He perishes, not because his faith was not the same as that of the former, but because the assurance which he believed was false, and the plank in which he confided was decayed.

So, in the matter of our salvation, the question is not *how* we believe, but *what* we believe; the question is not as to the *kind* of faith, but its *object*. The object of faith is Jesus Christ, the Son of God, and its warrant is the testimony of God concerning Him. In the Gospel, faith has its plain and ordinary meaning, as appears from the Apostle's comparison: "If we believe the witness of men, the witness of God is greater," — greater both in its certainty and in its power. It is the word of Him who commanded the light to shine out of darkness, and the consequence of its belief is that God hath shined in the heart of the believer to give the light of the knowledge of the glory of God in the face of Jesus Christ. When Peter confessed Jesus as the Christ, the Son of the living God, the Lord said: "Flesh and blood hath not revealed it unto thee, but my Father in heaven." And it is ever thus: when the word of God comes in power, Jesus the Saviour, the Christ, the Son of the living God, is so revealed that the heart rests in Him, assured that "God hath given unto us eternal life, and this life is in His Son." The fear and enmity of an alienated heart are displaced by the knowledge of the love God hath to us, in a heart reconciled to God. The sense of guilt and condemnation arising from the discovery of sin in the light of the holiness and righteousness of God, is met by a view of the sacrifice by which He hath put away sin, and the assurance that He that believeth in Him is justified from all things. By the might of this creative, vivifying word of God, the believer is born again, quickened, passes from death unto life—is a child of God.

Such results cannot be due to any act or exercise of the man himself, to the reception of any opinion, to a clear conviction arrived at by any process of reasoning, to any confidence inspired by human testimony. No; they are produced by the Word which created the world. Men may receive the facts of Gospel history on human testimony, and be no better for it than multitudes who witnessed them only to incur the greater condemnation that light had come into the world, and they loved darkness rather than light. Men may receive a system of evangelical doctrine on human authority, and it will be nothing more than a notion in which they may pride themselves, or a party distinction for which they may contend. The faith of which we speak, rests on the word of God alone. The Apostle marks the distinction in his thanksgiving on behalf of the Thessalonians. "Because," he says, "when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, *the word of God, which effectually worketh also in you that believe.*"

Still, faith comes by hearing, and the Apostle asks: "How shall they hear without a preacher?" The true preacher of the word of God knows that he cannot make Christians —no argument or eloquence of his can quicken dead souls. There is such a thing as preaching with enticing words of man's wisdom, and it may multiply converts, but their faith stands in the wisdom of men, and not in the power of God. A stream cannot rise higher than its fountain. Preaching, with wisdom of words, makes the cross of Christ of none effect. But he who simply preaches the Gospel, though it be in weakness, and fear, and much trembling, is sustained by the thought that the excellency of the power is of God, and not of us. The Spirit of God is the agent, and the result is as truly the work of God as when He said: "Let there be light, and there was light." The faith

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which rests in a divine Saviour is divinely given; and wherever it exists, the Gospel has come, "not in word only, but also in power, and in the Holy Ghost, and in much assurance."

In dependence on this, the true preacher proclaims the word of God; yet he does not point sinners to the Holy Spirit any more than to faith as the Saviour, but to Jesus Christ as the only Saviour in whom they may believe to the saving of the soul. In believing on Him, men are reconciled to God, are justified from all things, are born of God, and have everlasting life. The word of God which we preach, is the evidence on which they believe.

If we speak of "saving faith," let it be understood that we mean this divinely-given faith in a divine Saviour. This only accounts for its marvellous results. A professed minister of the Church said of the Gospel of the grace of God and the testimony of God, that whosoever believeth on Him shall not perish, but have everlasting life: "If I believed that without qualification, I would never pray another prayer, nor do anything in the service of God." Alas for him! what would be thought of the child who should say, that unless he feared that he would be turned out of doors, he would never speak to his parents, or do anything that they desired? The parents might be deceived by outward service; but what a mockery in God's sight must be prayers and services prompted by the motives which such a saying reveals! Nay, but if he believed this Gospel, he would be a new creature, and would enter into a new life to which prayer would be "vital air," and the service of God a choice and a delight. For this Gospel is the wisdom of God and the power of God unto salvation, to every one that believeth. The true question is not, Have you faith? as an attainment or characteristic of your own, but, Have you the Son? for "he that hath the Son hath life." Is the word of God true, and are you setting to your seal that God is true? Or, are you making God a liar because you believe not the record which God gave of His Son? It is this which makes all the difference between being condemned already and being justified from all things; between being a child of wrath and being a child of God; between being eternally saved and eternally lost. In either case, God will make good His word, and either in your salvation or your damnation, you will be forever a proof that God is true.

LOVE FOR CHRIST'S APPEARING.

"Henceforth there is laid up a crown for me, ... and not for me only, but unto all them also who love His appearing."

In this quotation from the writings of Paul is given a test of Christian character, so simple that concerning it there need be no mistake. It is so entirely suited to every grade of intellect that every member of the church of Christ may possess it. It does not depend in the least upon an intellectual comprehension of abstruse questions of theology. Neither has it for its basis any mathematical computation of prophetic numbers, or learned historic delineations of prophetical events: else the humble and unlearned would fail at last of the crown of life. The doctrine of Paul in this text is in harmony with all correct principles of Christian philosophy. The really renewed heart does, by a principle of intuition, love the appearing of Christ. He loves the appearing of Christ on the same principle that the mother loves her child. The mother need not to be educated up to a certain point to make her love her child. God has implanted in her nature the love of her offspring. So when any one of Adam's race is really converted, he has implanted in his moral nature an intuitive principle of love for all that is truly good. When by the eternal Spirit the truth of God is so written on our hearts as that we are "made partakers of the divine nature," this is conversion in the true sense of that word. This imparted spiritual nature so alters the affections of the mind as to cause us to love the good, and shun the evil. It begets a relationship to the divine. It makes us sons of God. So far then as we are made partakers of the divine nature, we are adopted into the family of God. This spiritual union will so direct our affections as that we shall love all the members of our Father's family. Christ is our elder brother. Consequently, the

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very fact of our union with God, through the imparting of a spiritual life principle to us, leads us to love our great LIFE GIVER, Jesus Christ. As we love Him we shall rejoice to know He is coming back to earth. No individual can love a friend and dislike the idea of being in his personal presence. So no one can love Christ and not long for His coming. And while he may not be able to comprehend, and therefore fail to believe, all that may appear to be evidence to another that shows His advent near, still the longing desire of his heart is to see the King in his beauty. And all the real evidences that his capabilities of intellect and his opportunities for research can afford him, will be grasped by him as sure tokens of coming future joy. So to the well-instructed Christian, it is the only beacon-light of hope. Around it clusters all of future good promised in the word of God. And ofttimes in the dark hours of earth's trials and temptations, he involuntary exclaims, When will the morning come? When shall earth's dark night of weeping pass away? When will the day of glory dawn? The very breathings of his inner life are, "Come, Lord Jesus." Come, and give life to thy anxiously waiting bride. Thank God, her prayer will soon be answered, and He who is the hope of His people will bring the crown of life. Amen.

DR. CUMMING.

SOME time ago it was reported that Dr. Cumming had materially changed his views,—putting the close of this dispensation millions of years in the future. In this statement we had no confidence at the time, but the following letter from him, which appears in two or three of our exchanges credited to the *London Daily Telegraph*, may be of interest as showing his present position. Under date of February 3d, he thus noticed some of the unfair, derisive remarks of that journal:

TO THE EDITOR OF THE DAILY TELEGRAPH.

SIR: I have read your observations on a condensed report of a lecture of mine delivered in St. Andrew's Scotch Church, Mile End. Permit me to observe very briefly—

1. That I never in my life professed or attempted to prophesy. All I have ventured to do is to explain and unfold inspired prophecies in the Word of God.

2. You refer to repeated prophecies of mine repeatedly contradicted by facts. I shall feel much obliged if you will specify one.

3. You indicate an opinion that I have recalled or changed my interpretations of prophecy. Will you be kind enough to specify when and where?

It is not to be supposed that you have time to spare for the perusal of works on this subject. But, if you have a few hours at your disposal, you will find that a work which Messrs. Nisbet have just published (of which my lecture was a *résumé*) entitled, *What will these Things be? or, the Signs of the Last Times*, is in perfect harmony with what I uttered twenty years ago, when my first book on prophecy appeared. One-fourth part of the Bible consists of prophecies relating to futurity. If God did not mean them to be read, why are they written? And if meant to be read, is it to be supposed they are unintelligible? It is very easy to make merry at the most solemn themes without intending to be profane. But I must doubt that you have had sufficient spare time for such studies to enable you to pronounce an impartial judgment.

On these objects I have invariably spoken with the utmost reticence and reserve; and now, after twenty years' study and writing on this subject, I find nothing to recall or retract. I believe, as I stated twenty years ago, that proximately 1867 winds up the "times of the Gentiles." Elliot states 1865; others say 1868—these being inferences from the great chronologies of prophecy. I gather from inspired prophecy that we are plunging into times of unprecedented severity and trouble, and that it is time for every man, while doing his duty to his country, his family, and society at large, to have his loins girt and his lamp burning, "for the coming of the Lord draweth nigh."

JOHN CUMMING.

AN EXTRAORDINARY APPEARANCE IN THE HEAVENS.—Late English papers report a remarkable appearance recently witnessed at Douglas, Isle of Man. A portion of the sky opened and emitted a light that illuminated the heavens as brightly as the full moon. In the open space appeared a gigantic figure, like that of a man, which waved its arms slowly for a short time. Then the open space closed up, and the heavens were afterwards much darker than they were before. The weather became very stormy a few hours subsequently.

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Editorial.

APOSTOLIC PREACHING.

"And as ye go, preach, saying, The kingdom of heaven is at hand." JESUS. Matt. 10 : 7

THE preaching of the Apostles presented every doctrine in the scheme of redemption. But while this is a manifest truth, it must be admitted that some doctrines occupied a far more prominent place, and were much more frequently presented and dwelt upon than others.

The cross, or the great fundamental doctrine, *the atonement*, occupies a first and essential place in apostolic preaching. It is the alphabet of Christianity. We learn the alphabet of language, not merely that we may know the letters, but that by them we may ascend the scale of learning until we are charmed with the glowing bursts of genius, the overwhelming flood of eloquence, borne aloft on the soft and high-soaring wings of poesy, transported by science into the stellar regions, to roam among those bright worlds, the countless and far-spreading proofs of God's eternal power and Godhead. We learn the cross, not merely that we may know it, but that through faith in it we may be justified, sanctified, transformed into the divine image, enter the kingdom of God, roam amidst its more than paradisiacal beauty, drink of its pure waters of the river of life, dwell amidst its divine and unfading glories, exult forever in its infinite blessedness, sit with Christ upon His throne, judge the nations, judge angels, and reign forever and ever.

The cross of Christ was not, as some suppose, the burden of apostolic preaching. They preached the cross, because without a knowledge of it, and faith in it, no man could be saved. They preached the cross as the only way to the glory to follow, namely, Christ's kingdom. But the coming of Christ and His kingdom, and the nature and order of things in that kingdom, was the great theme of apostolic preaching. And this was according to their Master's teaching and commandment; for when He sent them forth two and two, He said, "And as ye go, preach, saying, The kingdom of heaven is at hand." And when He, the infinitely wise, became the preacher, His subject and argument were, "Repent, for the kingdom of heaven is at hand!" "Watch and pray, for at such an hour as ye think not, the Son of man cometh." Peter preached Christ's coming and kingdom in the temple to the Christ-rejecting and Christ-crucifying Jews. Acts 3 : 19–21. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, who before was preached unto you, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouths of all His holy prophets since the world began." Here Peter declares that the burden of what the prophets have spoken since the world began, is the coming of Christ, and the restitution of all things. Paul everywhere, and continually in his Epistles, refers to the coming and kingdom of Christ, and exhorts those to whom he wrote to be watching, and waiting and preparing for it. Hear him. 1 Cor. 1 : 7, 8: "Waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." "Therefore judge nothing before the time, until the Lord come." 4 : 5. "As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till He come." 11 : 26. Phil. 3 : 20, 21 : "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body." Tit. 2 : 13: "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, these things speak." Heb. 9 : 28: "Christ was once offered to bear the sins of many, and unto them

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that look for Him, shall He appear the second time without sin unto salvation." 2 Thess. 2 : 1 : "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him," &c. 2 Peter 1 : 16 : "For we have not followed cunningly devised fables when we made known unto you the power and coming of the Lord Jesus Christ." 2 Peter 3 : 11–14 : "Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for, and hastening unto the coming of the day of the Lord, wherein the heavens being on fire shall be dissolved, and the elements melt with fervent heat? Nevertheless we according to His promise look for new heavens and a new earth, wherein dwelleth righteousness." Jude 14 : 15 : "Behold the Lord cometh with ten thousand of His saints to execute judgment upon all," &c. 1st Corinthians 15 : 22–23 : "For as in Adam all die, so in Christ shall all be made alive. But every man in his own order; Christ the first fruits, afterwards they that are Christ's at His coming." And, in perfect harmony with all this, is the winding up of God's revelation to man, for, the last proclamation from the oracle of the Eternal is : "He that testifieth these things saith, Surely I come quickly."

We might multiply and continue quotations, but we must forbear. The personal coming of the Lord Jesus Christ, to reign in glory, King of kings upon the earth, is the great central truth running through the whole Bible, and pouring its mighty flood of consolation upon the groaning creation. It is the glorious and enrapturing burden of prophecy, and also of the preaching of Christ and His Apostles. Its first whisperings were heard from the lips of the Lord God, among the trees of the garden, in these words : "The seed of the woman shall bruise the head of the serpent;" and it runs on and through the whole Bible, growing in clearness and magnitude, leaving the last declaration from the same lips echoing in the ears of the world, as it closes the glorious tale, and the revelator returns, for a time, to the celestial mansion : "Behold, I come quickly." However much may have been said about Christ's coming in humiliation, all that compared with His coming in glory to His kingdom, with all His saints, is but like the murmur of the brook, compared with the vast and far-sounding noise of the lifted up billows of the ocean. *This*, the voice of prophecy far more frequently proclaims; and upon *this* it expends all its powers of grand and glorious description. And of the truth of this, upon which we cannot further dwell, a cursory examination of the Scriptures will soon convince every one open to conviction.

The Apostles used the personal coming of Christ in glory to His kingdom as the grand argument to persuade to the performance of every Christian duty. Is repentance inculcated by the Apostles? The coming of the Son of man to judgment is the grand supreme argument to persuade to the performance of this duty. Acts 3 : 19 : "Repent ye, therefore, and be converted, that your sins may be blotted out, when the Lord shall send Jesus Christ, who before was preached unto you." Is love to Christ, which gives heart, affection, and self to Him, and to great and glorious duty, inculcated? His coming is the argument to persuade to this dutiful obedience. 1 Corinthians 16 : 22 : "If any man love not the Lord Jesus Christ, let him be accursed at His coming." Are men exhorted to mortify their lust, and live in holiness and godliness? It is by the coming of the Lord. Titus 2 : 11–13 : "The grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly in this present evil world, looking for that blessed hope, even the glorious appearing of the great God and our Saviour, Jesus Christ." Philippians 4 : 5 : "Let your moderation be known unto all men, the Lord is at hand." Is glory assured and holiness inculcated? It is by the coming of the Lord. 1 John 3 : 2, 3 : "We know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every one that hath this hope in Him, purifieth himself even as He is pure." Are works of mercy inculcated? It is by the coming of the Lord, as is clearly taught in the

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last parable of the twenty-fifth chapter of Matthew. Are watchfulness and prayer inculcated? It is by the coming of the Lord. Revelation 16:15: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Are patience and long suffering, amidst all our present troubles, inculcated? It is by the coming of the Lord. James 5:7, 8: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receives the early and the latter rain. Be ye also patient, stablish your heart, for the coming of the Lord draweth nigh." Is ministerial fidelity inculcated? It is by the coming of the Lord. 2 Timothy 4:1, 2: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." Is consolation offered to those mourning the death of Christian friends? It is by the coming of the Lord. 1 Thessalonians 4:13–15: "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so also, them that sleep in Jesus, will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." Is consolation, amidst trials, persecutions, martyrdoms, administered? It is by the rewards to be administered at the coming of the Lord. 2 Thessalonians 1:7–10: "And to you who are troubled rest with us, when the Lord Jesus Christ shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe in that day." 2 Timothy 4:8: "Henceforth, there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also, that love His appearing." 1 Peter 5:4: "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Romans 8:17: "If so be that we suffer with Him, that we may be also glorified together." 2 Timothy 2:12: "If we suffer, we shall also reign with Him."

From this brief outline, it is manifest that the great burden of apostolic preaching was *the glorious coming and kingdom of Christ.* And this, also, was their great argument to persuade to the performance of every duty; and the great consolation to sustain under all trials, and comfort under all sorrows. This, and nothing but *this*, in their inspired judgment, was adequate for these ends. And while such was preached, the churches were established in the faith, and increased in numbers daily.

The Apostles never preached death or man's mortality, to persuade to the performance of any duty. They never told their audiences that they were dying assemblies, that life was very short and uncertain, and that death was very near; nor urged these as arguments to persuade them to a life of holiness. They never cried, Repent, for you are mortal and dying. They never cried, Believe in the Lord Jesus Christ, for sickness will soon come; the dying hour will soon come; the heart-rending, final farewell to weeping friends will soon come; the unchangeable grave-clothes, the narrow coffin, the mournful procession, will soon come; and soon you will be laid in the dark, lonely, silent grave, to be devoured by corruption and the worms. No, no; this was not their style of preaching. They never said to believers, suffering persecution, imprisonment, martyrdom for the name of Jesus, by way of consolation, You will soon die and be with the Lord

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Christ in paradise, where your blessedness will be perfect and eternal. They never said to those mourning the death of near relatives, of dearly beloved ones, who had died in the faith, Believe in Christ, and live a holy and godly life, and you will soon go to them. They never told believers that there is a kingdom and a throne awaiting them above the skies, or that they have an eternal home in heaven above the skies. They never taught such doctrines, never uttered such sentiments. All *these*, grand, impressive, and powerful as they may seem, are wholly the devices of men, and utterly subversive of the doctrines and teachings of the Apostles, who learned their theology from the lips of Jesus, and spoke as they were moved by the Holy Ghost. Such doctrines were never taught in the first and purest ages of Christianity; but always the coming and kingdom of Christ on the earth. It was not till Romanism began to infuse her errors into the Church, and the Pope became the vicar of Christ on earth, that these human doctrines were preached, which, in their abounding, so obscured Gospel light, that the gloom of the dark ages followed as the consequence. They never preached man's dying and going away beyond the skies, but always Christ and his coming; and after the resurrection, their remaining with Him here and reigning on the earth. Their teaching and preaching everywhere most clearly prove this. The climax of the song of the redeemed, which John heard before the throne, declares the same truth: "We shall reign on the earth." And the great voices which he heard in heaven re-echoed it, when they cried: "The kingdoms of this world are become the kingdoms of our Lord, of His Christ; and he shall reign forever and ever."

The Apostles preached that the Jews would not, as a nation, be converted till after the return of their Messiah, whom they crucified.

The prophets are full and minute upon this grand subject, and the Apostles clearly teach the same doctrine. Paul, speaking upon this subject, says, Romans 11:25, 26: "I would not brethren, that ye should be ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Here the Apostle distinctly intimates that, during the present dispensation, some of Israel will see and believe in the Messiah, and be saved; that others will be blind, not see that Jesus of Nazareth is the Messiah, and be lost. But he also declares, when the fulness of the Gentiles is brought in, and this dispensation ends, then the Deliverer, Christ, returned to earth, shall come out of Zion, the city thenceforth to be called Jehovah Shemmah, the Lord is there; and I shall turn away ungodliness from Jacob, that is, Israel, or the twelve tribes, and then all Israel shall be saved. According to this, the coming of Christ to earth is to precede the national conversion of Israel, and His presence and power have to accomplish the work. But upon this we cannot enlarge.

The Apostles preached the coming of Christ to the conversion of all nations, the ushering in of the millennium, and the establishment of His kingdom on earth. They never preached a millennium previous to His coming, but always subsequent, and always coupled His appearing and kingdom, as He Himself always did. There can be no millennium till the anti-christian powers are destroyed; and they positively declare that it is only the Lord's coming that shall destroy these. 2 Thessalonians 2:8: The mystery of iniquity, that Wicked, shall work, till the Lord shall consume him with the spirit of His mouth, and destroy him with the brightness of His coming, or appearing. But we cannot enlarge upon this which is taught alike by prophets, by Christ, by Apostles, and by the vision-seer of Patmos. Suffice it to say, on all occasions, and for all purposes, the Apostles preached the second and glorious coming of the Lord Jesus Christ. With them it was not the cross alone; it was also the crown of life, the crown of immortality. It was not Christ hanging on the tree; it was also Christ coming in His own and His Father's glory. It was not Christ sleeping in Joseph's tomb; it was Jesus coming in His resurrection power, and causing all that are in their

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graves to hear His voice and come forth. It was not His having gone to heaven that they so frequently preached, but His coming again to sit upon the throne of His father David, and rule the nations of the earth; the kingdoms of this world having become His kingdom, their eyes were ever turned to the coming of their Lord; their heart and their affections were ever set upon it, and hence, they were forever feeling and saying, preaching by word and action: "Now are we the sons of God, but it doth not yet appear what we shall be, but when He shall appear, we shall be like Him, for we shall see Him as He is."

The Apostles preached the coming of Christ to the restitution of all things.

The Apostles preached the coming of Christ to reign here, eternally in glory.

But we must forbear, having already trespassed upon space and patience. H.

OUR DISPENSATION.

Exposition of Hebrews 12 : 18–24.

Paul here draws a comparison between the Mosaic and the Christian dispensations, in which he shows the great superiority of the latter. It is a summing up of the arguments previously stated, in which the superiority of Christ above all God's messengers, angelic or human, is set forth, interspersed with cautions against refusing Him or neglecting so great salvation, and exhortations to receive Him, and hold fast confidence to the end.

Thus, in chapter 1st, he shows the superiority of Christ to angels, both in respect to nature and dominion; followed in the second chapter by an exhortation to give the more earnest heed to the word spoken by Him, and subsequently proclaimed by His chosen witnesses. He then proceeds to show the superiority of Christ to Moses, the mediator of the Israelitish national covenant, by whom the law was given; and to Aaron, the first high priest under that covenant. This he does in respect to nature, office, and work, treating of the several points involved in their divine appointment, the efficacy of their sacrificial offerings, and the duration of the covenants; exhorting those whom he addressed to a faith and conduct corresponding to their calling in Christ Jesus, and testifying that their guilt in rejecting Him would be in proportion to His greatness and glory, and their punishment the more severe. (Chapter 10 : 28, 29.)

To enforce a life of faith in Christ, he adduces the example of the ancient worthies, and exhorts them to consider themselves as encompassed about with an immense number of witnesses, and so run the race set before them with patience, looking unto Jesus, &c. Then further to impress their minds with the greatness of their privileges and the excellency of their calling, he draws the comparison which is the subject of our consideration.

I. What he says of the Mosaic dispensation. "For ye are not come to the mount that might be touched," &c. This mount was Sinai in Arabia, where the law was given, and God entered into a national covenant with the house of Israel, to make them rulers in the earth on condition of their obedience. (Ex. 19 : 5, 6.) This was done in the most impressive manner. The people were required to sanctify themselves, wash their clothes, and assemble round the mount, which they were commanded not to touch under penalty of death. "And there were thunders and lightnings, and a thick cloud upon the mount," &c. (Ex. 19 : 16–19.) The scene was fearfully grand and majestically sublime. The voice of the Lord then shook the earth in the institution of the law, and the trial under it of the house of Israel for the dominion and government of all nations. To this they came when God took them out of Egypt, and bare them as on eagle's wings and brought them unto Himself, and made this covenant with them. To this they came, but they proceeded no further. The law was given, but it was not obeyed. The covenant was ratified, but it was not kept. In forty days' time, while Moses was with the Lord on the mount, they corrupted themselves, made an idol and worshipped it; and in all their generations they transgressed His laws, polluted His Sabbaths, and violated His covenant. They could not bear that which was commanded, and entreated that the Word should not be spoken to them any more. The conditions of the covenant were

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to them impracticable. The weakness of the flesh rendered the law nugatory: the law could not give life to those dead in trespasses and in sins. The law was the occasion of their multiplying their transgressions and deepening their condemnation. The promises were unattainable by them, and their failure demonstrated the truth that by the deeds of the law can no flesh be justified. Thus the Sinaic covenant gendered to bondage. It answered to the state and polity described (Gal. 4 : 25), as "Jerusalem which now is, and is in bondage with her children." They never could by that covenant get farther than Sinai.

II. What he says of the Christian dispensation. "But ye are come unto Mount Zion," &c. In this description the natural order of things is reversed, because the antithesis required it; for Paul, having first introduced Mount Sinai, where the law was given, as the extent to which they were come by the national covenant, now introduces Mount Zion, "where the Lord shall command the blessing, even life forever more," as the ultimate to which we come by the covenant of grace, and he then retraces the stages by which we come thereto. Not observing this arrangement has been the source of much perplexity to many, and of error to others. Some have taken Mount Zion to mean the Church, as Dr. T. Scott, who says: "This means the Church of Christ on earth, with all its special privileges, ordinances and promises; as connected with the holy residence of God in heaven, and continually replenishing it with new inhabitants;" and Dr. A. Clarke, who says: "That the Church is here called the city of the living God, the heavenly Jerusalem, and Mount Zion;" and "the description in these verses does not refer to a heavenly state." Others take Mount Zion to mean heaven, the place where God dwells; as Dr. A. Barnes, who says: "It must mean that they had come to the Mount Zion—the dwelling-place of God, of angels, of saints. They were not indeed literally in heaven, nor was that glorious city literally on earth; but the dispensation to which they had been brought was that which conducted them directly up to the city of the living God, and to the mount where He dwelt above." These meanings, though differing from each other, are the product of Origen's mystical and allegorical method of interpreting, or rather perverting Scripture, the uncertainty of which is demonstrated by the different meanings arrived at by the learned doctors; who, having rejected the natural and obvious sense, are left to conjecture, and the adoption of such meanings as suited their fancy. But these exegeses severally refute themselves, by imposing an arbitrary meaning on the words, and reducing the language of the Apostle to an absurd and ridiculous tautology.

In our exposition we prefer the grammatical and obvious sense, and, following the natural order, shall offer a few remarks on the several particulars enumerated. And in the Christian dispensation we are come,

1st. "To the blood of sprinkling which speaketh better things than (that of) Abel." Abel's sacrifice is the only one mentioned in the annals of the faithful in chapter 11th, and is therefore the representative of all animal sacrifices by which the offerers confessed their sinfulness and expressed their faith in the expiation they typified. And Abel, by his sacrifice, not only speaks for himself, but for them all. (Chapter 11 : 4.) Yet were those sacrifices unavailing in themselves, and, as types, derived all their expiatory virtue from the sacrifice of Christ, here called "the blood of sprinkling," and which alone speaks a full and adequate atonement for sin, and avails for all who come to God by Him. It was not possible that the blood of animal sacrifices could take away sin, or make the comers thereto perfect as pertaining to the conscience. Their repetition indicated their imperfection. But the blood of Christ cleanseth us from all sin, and hence His sacrifice speaks better things than that of Abel. Through this blood of sprinkling we come through faith in the testimony that "Christ died for our sins," &c., and that we have "liberty to enter into the holiest by the blood of Jesus." And all who believe in Him are "elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ." (1 Peter 1 : 2.)

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"See, then, that ye refuse not Him that speaketh; for if they escaped not who refused Him that spake on earth"—the testimony of Abel, and all who, like him, spake by typical sacrifices—"much more shall not we escape if we turn away from Him that speaketh from heaven"—who, "after He had offered one sacrifice for sins, forever sat down on the right hand of God."

2d. "To Jesus the mediator of the new covenant." Paul says: "There is one God and one mediator between God and men, the man Christ Jesus;" and we must first come to Jesus before we can come to God; for no man cometh unto the Father but by Him. It is by the blood of sprinkling we come to Him. His sacrificial offering warrants our approach and brings us nigh. Hence Paul says: "Having a high priest over the house of God, let us draw nigh with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience," &c. (Chapter 10 : 21, 22.) By the blood of sprinkling the new covenant was ratified and our pardon procured. And we come to the mediator through His mediatorial sacrifice. By faith we are united to Him. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Peter 2 : 4, 5.)

3d. "To the spirits of the just perfect." The spirits of all who have died in faith are in HADES—the place of departed spirits. They are the "just perfect." They are not perfect in condition, for Paul says: "These all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." (Chapter 11 : 39, 40.) But they are perfected in character, which the term signifies. They have washed their robes and made them white in the blood of the Lamb: they have fought the good fight, finished their course, kept the faith, and await the coming of Christ to perfect their condition. They are the cloud of witnesses (v. 1), who, unseen by us, surround us in the amphitheatre of our Christian race, and we are come to them in the Scripture testimony concerning them; and when we finish our course we shall join them in the intermediate state.

4th. "To God the Judge of all." The Father is here spoken of. He is the Supreme Ruler of the universe, whose ways are right and whose judgments are just. In the order of arrangement here observed, there seems to be special reference to that judgment which will be manifested in all the saints at the coming of Christ, according to Psalm 50 : 3–6. "Our God shall come," &c. And which Jesus speaks of in John 5 : 21, 22. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son," and by the Son he will execute the judgment whereby the saints shall be counted worthy of that world and the resurrection out of the dead. And in a moment, in the twinkling of an eye they shall be raised, changed, and immortalized and caught up to meet the Lord, the Judge of all, in the air. And then they shall see a manifestation of the invisible God in the person of Christ.

5th. "To the Church of the first born, which are written in heaven." The term Church signifies an assembly of persons called out. The saints are the called in Jesus Christ, and are called out from the world. The term first-born has reference to the fact that as the first-born of Israel were saved from the sword of the destroying angel, by the sprinkling of the blood of the paschal lamb, in the night in which God brought them out of Egypt; so the Church is saved by the sprinkling of the blood of Christ, who is our passover, sacrificed for us. And James says: "Of His own will begat He us with the word of truth that we should be a kind of first fruits of His creatures." (James 1 : 18.) And as the church of the first-born is the assembly of the elect, we are carried forward to the time of their being gathered together at the coming of Christ. (2 Thess. 2 : 1.) We come to this Church now by our faith in Christ, which makes us the children of God and members of that Church, and in our waiting for the manifestation of the sons of God; and we

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shall come thereto in reality when with all the redeemed we shall be caught up to meet Him in the air. (1 Thess. 4 : 16, 17.)

6th. "And to an innumerable assembly of angels." When Christ shall come He will be attended by all His holy angels. They are now ministering spirits sent forth to minister for them who shall be heirs of salvation. But this work will then have been accomplished, and they will be gathered together to attend the Lord of glory in His second advent. And when the saints shall be caught up to meet the Lord in the air, they will come also to that host of God, the myriads of angels.

7th. "To the city of the living God, the heavenly Jerusalem." Paul says that Abraham "looked for a city which hath foundations, whose builder and maker is God" (Chapter 11 : 10), and, "But now they desire a better country, that is a heavenly; wherefore God is not ashamed to be called their God, for He hath prepared for them a city" (v. 16), and, "For here have we no continuing city, but we seek one to come." (Chapter 13 : 14.) The terin city in these passages, perhaps, does not mean a material city, but a polity which will hereafter be established, and which in v. 28 is called "a kingdom which cannot be moved." All earthly goverunments are polities without foundations, and which are passing away; but the city of the living God is a polity that hath foundations, and shall continue forever. It is termed also the "heavenly Jerusalem," and is put in opposition to the "Jerusalem which now is, and is in bondage with her children." The "Jerusalem that now is" was the carnal, worldly polity of those "born after the flesh." The "heavenly Jerusalem" is the divine polity of those born of the Spirit. Hence Paul says: "For our polity (*πολιτευμα*, form of government) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body," &c. (Phil. 3 : 20, 21.) And Christ says: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God," &c. (Rev. 3 : 12.) And John says: "I saw the holy city New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21 : 2), and in v. 9 this holy city is called "the bride, the Lamb's wife," because the Church, which is the bride, shall be the kings and the priests in the kingdom, and administer that polity. We come to this divine polity, as its heirs, when we are born of God by faith in Christ, and we shall come into possession of it when Christ, whom we look for, shall come again without sin unto salvation.

8th. "To Mount Zion." This is the name of one of the elevations on which Jerusalem was built. It was held by the Jebusites until the time of David, who took it, and fixed his court there. It has been designated in Scripture as the place of Christ's throne, when shall be given to Him the kingdom of his father David. (Luke 1 : 32, 33.) In Ps. 2 : 6, God says: "Behold I set my king on my holy hill of Zion." 102 : 16, "When the Lord shall build up Zion, He shall appear in His glory." 133 : 13, 13, "For the Lord hath chosen Zion; He hath desired it for His habitation. This is my rest forever: here will I dwell, for I have desired it." Here is to be the city of Abraham looked for. Here that heavenly polity is to be administered. Psalm 87 : 1–3, "His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God." Isa. 24 : 23, "Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." (See Mic. 4 : 7, and Isa. 9 : 6, 7.)

Now, when Christ shall appear in His glory at the building of Zion and to raise up the tabernacle of David, His saints shall appear with Him. (Col. 3 : 4.) And the very dominion given to Him (Psalm 2 : 8, 9), shall be given to them. (Rev. 2 : 26, 27.) And when He reigns they shall reign with Him. (2 Tim. 2 : 12.)

Then shall these Scriptures be verified, "Great is the Lord and greatly to be praised in

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the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth is Mount Zion," &c. (Psalm 48 : 1–3.) "Thus saith the Lord, I am returned to Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth, and the mountain of the Lord, the holy mountain." (Zech. 8 : 3.) "And in this mountain will the Lord of hosts make unto all people a feast of fat things," &c. (Isa. 25 : 6–8.)

We are come to Mount Zion in the blessed hope of salvation through faith; for faith gives subsistence to the things hoped for. (See 1 Peter 1 : 3–9.) And when the "Lamb shall stand on Mount Zion and with Him a hundred forty and four thousand, having His Father's name written in their foreheads," then shall we come to it in reality. This is the ultimate, the consummation to which we shall be brought in the realization of all the promises of the new covenant in Christ Jesus. The work begins in the sprinkling of blood, and is completed in the coronation of the saints in Mount Zion. W.

VIEWS OF CALVIN

ON THE STATE OF THE CHURCH IN THIS WORLD.

We make the following extracts from Calvin's Commentaries on the New Testament. They show that he had no sympathy with the modern doctrine, unfortunately so generally entertained, that we are to expect a Millennium of universal righteousness and peace before Christ comes. We regard that doctrine as an unscriptural dream, and so did this great reformer.

Matt. 13 : 24–43. "In my opinion, the design of the parable is simply this: So long as the pilgrimage of the Church in this world continues, bad men and hypocrites will mingle in it with those who are good and upright, that the children of God may be armed with patience, and in the midst of offences which are fitted to disturb them, may preserve unbroken steadfastness of faith. . . . This is no doubt a very distressing consideration, that the Church is burdened with the reprobate to the very end of the world; but Christ enjoins on us to exercise patience till that time, that we may not deceive ourselves with a vain hope."

Matt. 24:30. "By this Christ points out more clearly the difference between the present condition of His kingdom and its future glory; for it is a sort of admission that, amidst the darkness and tribulations, the majesty of Christ will not fully appear. . . . There is no reason, therefore, why any person should expect the conversion of the world, for at length—when it shall be too late, and will yield them no advantage—they shall look on Him whom they have pierced."

Luke 18 : 8. "Christ expressly foretells that, from His ascension to heaven till His return, unbelievers will abound; meaning by these words that, if the Redeemer does not speedily appear, the blame of the delay will attach to men, because there will be almost none to look for Him. Would that we did not behold so manifest a fulfilment of this prediction!"

John 15 : 18. "After having armed the Apostles for the battle, Christ exhorts them likewise to patience; for the Gospel cannot be published without instantly driving the world to rage. Consequently, it will never be possible for godly teachers to avoid the hatred of the world. Christ gives them early information of this."

2 Tim. 3 : 1–7. "Under the last days, he includes the universal condition of the Church, and informs Timothy what will be the future condition of the kingdom of Christ; for many imagined some sort of condition that would be absolutely peaceful and free from any annoyance. In short, he means that there will not be, even under the Gospel, such a state of perfection that all vices shall be banished, and virtues of every kind shall flourish; and that therefore the pastors of the Christian Church will have quite as much to do with wicked and ungodly men as the prophets and godly priests had in ancient times. . . . So then, if at the present day many whom we justly abhor are mingled with us, let us learn to groan patiently under that burden when we are informed that this is the lot of the Christian Church."

In a sermon on the same text he asks: "Why does the Apostle, both here and elsewhere, speak of the last days, when he forewarns believers that they must prepare themselves, and make provisions for many troubles

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and annoyances? It is because this fancy was so common, that matters would go much better than before; because formerly the prophets, when speaking of the kingdom of the Lord Jesus Christ, said that everything would be astonishingly reformed, and the world would obey God, that His majesty would be adored by the high and the low, that every mouth would sing His praise, and every knee would bow before Him. In short, when we hear such promises, we think that we must be in a state of angelic holiness, now that Christ has appeared. Many concluded in their mistaken fancy, that since the coming of the Redeemer nothing but the most correct virtue and modesty would ever be seen, and that everything would be so thoroughy regulated, that there would be no more vices in the world."

1 Tim. 4 : 1. "At that time certainly it could not have been expected that amidst so clear light of the Gospel, any would have revolted. But this is what Peter says, that as false teachers formerly gave annoyance to the people of Israel, so they will never cease to disturb the Church."

2 Pet. 3 : 3. "The meaning is, that the more God offers Himself by the Gospel to the world, and the more He invites men to His kingdom, the more audacious on the other hand will ungodly men vomit forth the poison of their impiety."

THE MARRIAGE OF THE KING'S SON.

MATT. 22 : 1–14.

THERE is a Father—the source of all life—the Parent of the universe. We need not say who that Father is. We are all His offspring, and He has ever been a true Father to us, and to all His creatures.

This Father is a sovereign—a *king*. He is not only the Parent of the universe, but He is the absolute Monarch of the universe. He hath prepared His throne in the heavens, and His kingdom ruleth over all. He not only made all things, but by Him all things are upheld and governed. His empire is unbounded; His dominion is supreme; and His reign is forever and ever. He is the royal Head of all that is, and of all that transpires, on earth, in heaven, and throughout all time and space.

And this royal Father has a Son—not a creature, but begotten from His own divine and eternal substance—God of God, and Light of Light—very God of very God,—made incarnate by the Holy Ghost, born of the Virgin Mary, and became man, although at the same time God; that is, God manifested in the flesh. About the form and character of His existence before His birth into the world, we know but little, except that His goings forth were ever of old, and from everlasting. With His earthly career and history we are all familiar, and have known of it from our earliest infancy. We know how He grew up as the Son of Mary, lived, taught, suffered, and died.

For this Son, the royal Father hath arranged *a marriage*. He is to have a Bride, who is to enjoy His princely love and favor, and to be joined to Him in the closest and holiest of relations. That Bride is His church, called out from the world, transformed by Divine grace, glorified, and made like unto Himself. "Come hither," said the angel of the Apocalypse to John, and "I will shew thee the Bride, the Lamb's wife:" And from the most ancient times we have the divine proposals of grace set forth as a betrothment with a view to an eternal marriage; and all the subjects of grace, are virgins under pledges and promise to Christ, whom He has engaged to take to Himself, in a blessed and heavenly union, of which earthly marriage is the symbol. John saw that Bride as a city—a new and heavenly Jerusalem—having the glory of God, and the light of God, and the perfection of all created excellency. It had walls, and gates, and garnished foundations, and angelic watchmen, and Divine illumination. But it was the Lamb's wife, not with respect to the walls, gates and garnishments of a material sort, but with respect to the population which it contained. A city is not mere walls and pavements and street lamps, but a vast congregation of men, women, and children, who have their homes within those walls, and along those streets. And the heavenly Jerusalem is a city of saints; and it is in respect of those saints that it is called "the Lamb's wife."

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When Paul said of one of the cities that he visited that it was wholly given to idolatry, he did not mean that the houses and streets were idolaters, but that the people were. And so here; it is the population of the city that is the Bride of the Lord; and its jewelled foundations, gates, and streets, only as they accommodate the inhabitants. The Bride, therefore, is the glorified Church—the body of the elect in their final union with Him who redeemed them by His blood, and saved them by His grace.

The Church is not yet the Bride of Christ, but only engaged and betrothed to become such hereafter. The marriage is not yet consummated. It is only a thing of promise and hope, which is to be fulfilled in the resurrection.

What that marriage is we do not precisely know. The august ceremonies have been described to us in part; but only in part. We know that it is to be attended with pomp and commotion in the heavens and in the earth. We know that it is to be heralded with shouts and voices which are to penetrate the graves and awake the oldest sleepers in Jesus that tenant them. We know that Christ is to leave the right hand of the Father, where He now sits; that He is to take His station again in those same clouds which received Him up out of human sight; and that there is to be a mounting up to Him on the part of those who are His, to meet Him in the clouds; that angels and celestial principalities shall take part in arranging and consummating the holy nuptials; that the eternal Father himself shall pronounce complete all that had been prophesied throughout the ages; and that then Christ will "fulfil all the good pleasure of His goodness," and be eternally happy in His people, as they are happy in Him.

A marriage is ever regarded as a glad event. It is a time when hearts overflow with life, and light, and seem at a loss how to give adequate expression to their feelings. But the gladdest marriage that ever was celebrated, and summing up the truer gladness of all the marriages that ever have been, will be this marriage of the King's son.

In connection with this marriage there is a great dinner. It is not so much Gospel grace on earth, as final blessedness in heaven, the joys and blessings of the kingdom completed. There was a special people bidden to this marriage. The servants were first sent, not to call everybody, but them that were bidden. These were particularly the Jews.

The bidding to this marriage feast embraces all those prophetic utterances which preceded the Saviour's coming. It began with the promise of the conquering seed of the woman made in the garden of Eden. It was announced by patriarchs and prophets and holy men of God of all classes, and in all situations in life. It went forth in Abel's testimony, in Noah's Ark, and in Abraham's sacrifice. It was declared in Egypt's sufferings, in Israel's wanderings, and in Joshua's victories. It was manifested in Sinai's flames, and in the temple's services. It was taken up and repeated by every successive prophet from Moses to John the Baptist. It was proclaimed in every summons to repentance and holiness which preceded the preaching of Jesus and His apostles. The prophets and preachers of the ancient dispensation were the men who did the bidding of the guests. But this was all they did. They prophesied only of things to come. The actual *calling* of them that were bidden, did not appertain to them. John the Baptist was the first in whose time the kingdom of heaven was actually present.

This bidding had a double aspect. It was a bidding to be at once both the Bride and the guests. The subsequent announcement of the readiness of things for the intended marriage had also this twofold significance. But the bidding was one thing, and the calling of those that were bidden was another thing. Those that were bidden were the Jewish people, and the calling of them that were bidden was the announcement to the Jewish people by John the Baptizer, and the apostles in their first mission. God was then ready to fulfil all that He had promised by the prophets; and had those that were bidden complied with the call, all that God had determined might then have been consummated.

But a very sad history here came in. "They would not come." Both John the Baptist's

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efforts, and those of the apostles in their first mission, were comparatively fruitless. The Jews as a people would not acknowledge Christ. They rejected the Prince of Peace for Cæsar. They chose Barabbas, and cried out for the crucifixion of the Messiah. For centuries they had been anxiously waiting for the blessed festival; and now when they were called to it they would not come. The very good for which they hoped, by their blindness they missed. The very joys for which they longed, when brought to them, they basely spurned and cast away. The call was renewed. He sent forth other servants to them that were bidden. This new invitation was made under the second commission of the apostles,—"beginning at Jerusalem." It was given when Stephen, Paul, Barnabas, Peter, and John, endowed with new power from on high, and filled with a mightier eloquence, went forth, after the Baptism of Pentecost, to proclaim the grand embassy of the everlasting Gospel. God was slow to relinquish His own chosen people, even after they had in bitter malice crucified His only Son. He gives them another opportunity. He directs them to be called again. Perhaps they would relent when they saw Him whom they had crucified ready to forgive. New facts had occurred, new light had dawned, new demonstrations of the Saviour's glory had been added; perhaps these would overcome their obstinacy and cause them to repent and come. The experiment was made. The opportunity was afforded. The solemn responsibilities involved were pressed with all the unction of apostolic zeal and inspired eloquence. They were besought, entreated, warned, and most earnestly admonished. "*But they made light of it, and went their ways, one to his farm, another to his merchandise.*" But the King was not indifferent to their behavior. "When He heard thereof He was wroth." What people do to God's servants, they do to Him. "And He sent forth His army and destroyed those murderers, and burned up their city." The wedding was ready, but they that were bidden were not worthy. Jerusalem fell, and the high distinction of the Jew fell with it.

Other guests were now to be sought, and a wider commission came into force. The common thoroughfares and byways and neglected corners of the world were now to be traversed, that the wedding might be furnished with guests. From Jerusalem the call went down to Antioch, Corinth, Athens, Rome, and through all the world. And it is under that wider and general commission that ministers are now acting, and that the call is still sounding. To us has this blessed invitation come. Through the fall of them that were bidden, salvation has come to the Gentiles. The marriage is now ready. All that delays is the making up of the requisite number of guests. The King's oxen and fatlings are killed. Everything is matured. And we are here for no other purpose than to bid men, in God's name, to come to the marriage supper of the Lamb. How is it, then, that people deal with the message? Is not the Gentile at this day to be found repeating the Jew? What about that "farm," that "merchandise," that trivial turning away from the grace of God, that despiteful and persecuting entreatment of God's servants, which the Jews put in the place of compliance with the call of the great King? Alas, alas!

But there is a good deal of profession of faith and obedience in our day. There be many who say, "I go, sir, I go." But there is another item in the parable. The acceptance of the invitation requires a corresponding preparation. There is a wedding-garment to be put on, as well as uncharity to be laid aside, and farms and merchandise to be displaced from our supreme regard. There is a time at hand when the King will inspect the guests. How will it be with thee, reader, when that hour shall come!

A NEW PUBLICATION.

"*A Question in Eschatology: Will there be a Millennium before the Return of Jesus?* By Joseph A. Seiss, D.D."

This is a neat octavo pamphlet, of some 70 pages. It is an elaborate essay, written for *The Evangelical Quarterly Review*, and from it reprinted for separate distribution. It is occupied entirely with the discussion of the one

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simple question stated in the title, and is exhaustive in its scope. The author says at the beginning: "We propose a single question, entirely apart from all other topics which do not necessarily enter into it. That question is the one stated in the caption of this Article: *Will there be a Millennium before the Return of Jesus?*" And to this one question the entire essay is devoted.

1. The current theory touching the Millennium is fully stated and identified, by quotations from Drs. Whitby, Bogue, Hodge, Pye Smith, Schmucker, Watson, Barnes, Fairbairn, and others; showing that the popular and professional teachings of the modern Church are full of Chiliasm, and Chiliastic promises and hopes, of the most earthly, carnal, coarse, and secular sort, and cherished even where Chiliasm is most fiercely denounced.

2. The question is raised whether this theory of a Millennium of universal righteousness, liberty, and peace, on this side of the resurrection of the dead, is orthodox and trustworthy. The author, of course, takes the ground that it is not, but that it is delusive, unwarranted, and damaging to the whole character and being of the Church, the Gospel, and the best interests of souls.

3. The Church Creeds, ancient and modern, are all brought under review, and the argument conclusively made out, to show that the Whitbyan theory is not contained in any of them, and can by no possibility be read into them.

4. The devotional books of the Church of all past ages are referred to, and the Christian Liturgies, Hymns, and pious productions that have been most admired and used by the people of God since the time of the apostles, are cited, showing that we search in vain into the deliverances and utterances of the Church, for the first sixteen centuries of its existence, for anything like the modern doctrine of the Millennium.

5. Quotations from the ancient Creeds are given, as in irreconcilable conflict with this modern theory. The Apostles' and Nicene Creeds are shown to be against it, as also the Confessions of the Reformation—the Augustana, the Apology of the Augustana, the Latter Confession of Helvetia, the Confession of the Westminster Assembly, and other prominent confessions of the Protestant Churches.

6. The great old divines of Protestant Christendom are called in to witness against the theory that there is to be a Millennium before Christ comes. Luther, Calvin, Melancthon, and Knox, are extensively quoted, with particular references to the places in their works, and also Hutter, Hunnius, Quenstedt, Goebel, and others.

7. The testimony of Whitby himself is given in proof that he propounded the modern doctrine of the Millennium as a novelty, and a "new hypothesis," having no claim to church antiquity; and the way it came to be accepted so extensively is clearly pointed out.

8. And, finally, some twenty pages are devoted to the proof that the modern doctrine of a Millennium before Christ comes, is incompatible with Holy Scripture, confuted by the very passages which its advocates quote in its support, and thoroughly at war with numerous individual texts, and whole classes of texts, both from the Old Testament and the New.

The Essay is thus exhaustive in its range, and embodies a vast amount of valuable research, quotation, and argument, not generally accessible to the common reader, and presented in a complete and satisfactory form. Where important citations are made, the original language is given; and the whole presents a thorough review of the entire question, which ought to go far to settle it in the mind of every candid investigator. We commend this Essay to the attention of our readers, and to all who are willing to look seriously into this important inquiry, which is the real and vital issue and battle-ground between us and our opponents. This question once settled, what else we hold and teach must nearly all necessarily follow.

If there is to be no Millennium before Christ comes, then it must needs be different from what the allegorists fancy; then there must be a particular resurrection a thousand years in advance of the general one; and then the day of judgment must extend over a greater period than is commonly but erroneously supposed.

The Essay may be had by addressing *Prophetic Times*. The cost per copy is 40 cents.

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The Prophetic Times.

Vol. VI. AUGUST and SEPTEMBER, 1868. Nos. 8-9.

Special Contributions.

THE CLOSE OF THE SEVENTH AND THE EIGHTH AGES.

We have heretofore said something upon the ages, *aiones*, showing that they are the same as the demiurgic, Genesic or Mosaic days, and that we are now in the world's seventh age or day. It may be interesting to dwell a little upon the resemblances between the close of the seventh and the eighth ages.

The last thousand years of the seventh age will be a fit prelude, — a foreshadowing or type of the eighth. As, in reading the prophets, it is sometimes difficult to say whether the writer refers to the first or second coming of the Messiah, so the resemblance in some of the descriptions of the millennium, and of the coming age, is so striking that it requires careful study to tell of which the prophet is speaking. The distinguishing of the time or the order of events is one of the greatest difficulties in the way of the interpreter of prophecy. We are liable to place at the commencement of the millennium what belongs after the close, and *vice versa*.

In some of the descriptions of the millennium, the resemblance to the coming age is so striking that it requires careful study to tell to which the prophet refers. There is a class of interpreters who are continually confounding the one with the other. Of the order of events, it is proper that none should speak with too much confidence.

It is evident from Acts 3 : 19–21, and other passages of the Word of God, that the millennium is to be the "times of restitution" spoken of by all the "holy prophets since the age began." When those times shall have passed it is evident that everything which holy prophets say shall be, will then have been restored. The original word rendered *restitution*, Scott says, means a restoring of a thing to the state from which it has fallen. The unfallen, the paradisiacal state, the one in which man was created, and which was very good, must then be the one to which they will be restored. The time will arrive when everything on earth will again be very good. Then "there will be no more curse." Then creation will be delivered from that state of vanity to which it has unwillingly been subjected. Rev. 22 : 3. Rom. 8 : 19–21. The millennium will be the restoring period; and in the eighth and all coming ages they will be in an actually restored state.

In the commencement of the millennium the resemblance will, doubtless, be far from being as striking as at the close. The morning light, which is exceedingly faint at first, grows brighter and brighter to the perfect day. So, doubtless, the millennium will brighten and intensify in glory till the eighth day or age breaks out in its perfectly glorious splendor. To use a figure, the sun of millennial glory will no more go down. Its light will be an everlasting light. Its glory will never be dimmed. As the morning star is lost amid the splendors of perfect day, so the light and the glory of the millennium will be lost in the perfect and eternal splendor of the ages to come. The glories of the millennium will never be eclipsed. No cloud will ever again overshadow the earth. No curse will ever again lie upon it.

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As the eighth age will be a perfectly restored, and, to the resurrected through Christ, a glorified state, it will be the first of the endless series of the ages of glory, called in the Word of God, "the ages," and "the ages of ages." In the Bible we have some bright glimpses of the coming age, but of the ages beyond, we may in truth say of their ineffable glories, we know not what they shall be. Perhaps it is not too much for us to believe of them, that each succeeding age will excel the preceding one in glory; and thus it will be eternally—that as eternity advances, and its glorified inhabitants advance, increasing in glory, so the glories of their abode may in every sense be increased. Earth's glorified inhabitants will then be the meek. Matt. 5:5; Ps. 37:11. They will be the righteous. Ps. 37:11, 22, 29, 34, *et al.* Glorified sacerdotal kings will reign on the earth. Rev. 5:9, 10. Their reign will be eternal. Rev. 22:5.

Many points of resemblance between the millennium and the age to come might be mentioned; indeed, the one seems sometimes to be blended and lost in the other. In the same sentence, when speaking of the first and second coming of Christ, the mind of the prophet overleaps the narrow line which separates the one from the other, and our darkened minds are at a loss to determine on which side he stands; so it may be with reference to the coming glories. Millennial descriptions may glide imperceptibly into post-millennial ones.

As we are about to refer to some points of resemblance, let it be borne in mind that the antitypes always excel the types. Shadows are far from equalling the substance. The great glory lies beyond the millennium. While the foreshadowings or preludes of the coming age are many, there are three to which we now wish to refer, viz., *the river*, *the trees*, and *the city*.

In the new earth, there is to be "a pure river of the water of life, clear as crystal." Rev. 22:1. Of this river we know almost nothing. May not its name be indicative of its use. The properties of the two millennial rivers would lead us to believe that their waters must be healing. The source of the river of life is the throne of God and the Lamb. Unbelief may doubt the possibility of such a stream issuing from such a source; but it is no more impossible nor incredible than that a flowing stream should issue from a flinty rock in the desert of Sinai. Of the *how* of either the one or the other, it is not for us to conjecture, any more than how God could create all things from nothing. It is the part of faith to believe God, and not to ask the *how*. It is enough that God has said. Doubtless the flowing of the river will be as eternal as its source.

These waters are not a mere figure, but, like the throne of God, are a literal reality. We have no more right to believe that the river and the waters are figurative, than we have to believe that God and His throne are figurative. If we are among the blessed, we shall by and by know its beauties, uses, and pleasures. So during the millennium there is to be a river of living waters. Ezek. 47:1–12; Zech. 14:8; Joel 3:18. The source of this river is to be the sanctuary. Ezek. 47:1, 12. Joel tells us, "A fountain shall come forth from the house of the Lord, and shall water the valley of Shittim." That valley lies in the vicinity of the Dead Sea. There are things mentioned in the last nine chapters of Ezekiel, as well as in the fourteenth chapter of Zechariah, and the third of Joel, which cannot possibly refer to the restored state of the earth, and therefore they must refer to things during and not after the millennium. There will be a House of God—a sanctuary—during the millennium, which will be typical of something which will be in the new earth—perhaps, of the throne of God. As the throne of God is the place of the divine presence, so the millennial House of God—the sanctuary—will most probably be the place of His Shechinal, and, perhaps, more than Shechinal presence during the millennium. The place of, perhaps, more than the shechinal presence will be the fittest type of the throne of God in the new earth. We have reason to believe that the real throne of God will not be on the earth during the millennium, or the period referred to by Ezekiel. Therefore, while the river of living water that issues from the sanctuary will have a striking resemblance

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to the river of the water of life, which proceeds from the throne of God and the Lamb, they cannot be identical. The one is a kind of prelude, forerunner, or type of the other.

Of the millennial river, Ezekiel tells us much more than we are told of the river of the new earth. The post-millennial waters will be healing and life-invigorating, and, perhaps, life-sustaining; and such, doubtless, in an eminent degree, will be the character of the post-millennial waters. Its name, "The river of the water of life," would seem to imply that like the trees of life, they will be a means of the eternal perpetuation of life. Of course it would be entirely too much to say that of the millennial waters.

Of the millennial river, we learn that its waters are to flow to the Dead Sea, and also the Mediterranean. Zech. 14:8. In the margin in Ezekiel it is called two rivers; so called, doubtless, from flowing from the sanctuary both east and west;—thus, though having one source, making two rivers. Everything in its course, except the miry places and the marshes, are to be healed. We are not told why they are not healed. Their being given to salt will prevent their being unhealthy.

The waters flowing into the Dead Sea will heal it, so that that sea, which now has no life, will then abound with it. It will so abound, that fishers will stand and spread their nets from one end of the sea to the other, and the fishes will be like those caught in the Mediterranean, and they will be exceedingly numerous.

It is highly probable that during the pouring out of the seven vials, in which the wrath of God is filled up, the Mediterranean will be so smitten that it will literally be a dead sea. Hence the necessity for the healing waters to flow there.

In order for the waters to flow both ways, we learn that at the descent of Immanuel upon the Mount of Olives, there will be such an earthquake, that half of the mountain will be removed toward the north, and the other half toward the south, which will cause a very great valley. Zech. 14:4, 5. Through this valley the water will flow both ways, that is, to the Dead and to the Mediterranean Seas. When Sodom was destroyed, the sea in its vicinity was smitten. When Sodom shall be restored, that sea shall also be restored. That Sodom is to be restored is certain. Ezek. 16:53, 55, *et al.* By the restoration of Sodom and her dependent cities is, doubtless, meant the restoration of the land and of the sea as they were before they were smitten, as they were before man's fall, and not the restoration of the people as they were. So also the smitten Mediterranean will be healed.

That this cannot refer to the post-millennial period is evident; for in the new earth there will be no more *the sea.* (*ἡ θαλασσα.*) As *the river* meant *the* Euphrates, so by *the sea* we may understand the Mediterranean. There will therefore be no Mediterranean in the new earth for the waters of life to flow into. The removal of that sea will make way for the coming down of the city of our God, the heavenly Jerusalem. Whether what is now called the Dead Sea will exist on the new earth or not, we are not told.

On the banks of the millennial river will grow trees like the trees of life. We say trees of life, for there must be at least three trees, that is, one on each side of the river, and one on the street. Probably there will be very many trees of life, just as there will be very many trees growing on the banks of the millennial river. Ez. 47:7, 12. In the margin of the Comprehensive Bible we are told: "Rather, the definite article not being in the original, *a* tree of life; for there were three trees; one in the street, and one on each side of the river."

The want of the definite article in the Hebrew of Genesis seems evidently to point out the existence of more than one of these trees in Eden. The tree of life is then the name of the species of trees, and not of a single tree. Indeed, we cannot understand the want of the definite article on any other supposition. As the eighth age will be a restored state, that species of trees which was lost by the fall will also be restored.

The use of the tree of life was in some way

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or other to perpetuate life. Hence we learn that the guilty pair was expelled from the garden of Eden that they might not eat of the tree of life, and live forever. Such may be one of the uses of the restored tree. In our translation we are told the tree is to yield twelve manner of fruits, and bear fruit every month; but as "*manner of*" is not in the original, it is probable that the idea is, that it will perfect its fruit every month. On its branches may always be found perfect fruit and leaves. We also learn that those who overcome through the blood of the Lamb will have the right to the tree of life.

The leaves of the post-millennial trees, or trees of life, are to be for the healing of the nations. Rev. 22:2. It seems from various passages in the other portions of the Word, that even in the restored state, and in the ages to come, there will be men in the flesh, as Adam in his innocence was. The leaves are, doubtless, to be for their use, and not for those who have spiritual or celestial bodies.

We are told of the millennial trees, (Ezek. 47), that the leaf will be for medicine, or, as it is in the margin, for "bruises and sores." It would seem that even in the millennium, and in the ages to come, there will be those who will be liable to receive bruises, and therefore shall have need of those healing leaves.

The trees of life which were lost in Adam will be restored by Christ. They are to be a part of the restitution. They will be restored because there will be necessity for them. It seems that two classes will be benefited by the trees. Those in all generations who have overcome through the blood of the Lamb, and have been changed; and those who are in the Adamic state. With the one, there shall be no more death nor pain. With the other, there may be.

In the Hebrew, it is tree of lives. It was, doubtless, so called because it was the perpetuator of man's trifold life or lives—his trinity of lives. So in the ages to come, it will be an eternal perpetuator of man's trifold life, and therefore will be a tree of lives. So in the millennium, "There will be very many trees on one side and on the other of the river. Ezek. 47:7. Those trees, like the trees of life, are to bear fruit every month. Ezek. 47:7, 12. Did not Ezekiel refer to a different period of time, we would suppose that they are identical with the tree of life.

Of the millennial trees we know less than we do about the post-millennial ones, for the post-millennial will be the lost trees of life restored; but their uses and characteristics are to be similar. So there will be the millennial city, and the post-millennial one, or the New Jerusalem. Both of these cities will be on the earth. Of the millennial city we are quite ignorant. The prophet tells us the name of the city will be Jehovah Shammah, the translation of which is, "The Lord is there." In vision Ezekiel was carried to the land of Israel, and set on a very high mountain; and John in spirit was carried away to a great and high mountain. In spirit, and in vision, doubtless, mean the same thing, and mean in a trance, a pneumatic or ecstatic state. In this state Ezekiel was carried forward to the millennium, and set on a very high mountain. The millennial mountain is to be in the land of Israel. John in spirit was carried forward to a similar mountain, but in the new earth. Perhaps the mountains may be identical. As the present earth shall be the new earth, so the millennial mountain may be the post-millennial one. A change as really awaits this earth as it does the bodies of the saints at their resurrection. The ecstatic state is, perhaps, one of the most singular, unexplained, and unexplainable states in which a man can be placed. In different subjects, and at different times, there seems to be a great difference in the extent to which they were brought under its influence. Doubtless, in that state, men might become so far under its influence that they knew not whether they were in the body or out of it. In it, men had such a view of the past, present, and future, as cannot be comprehended by us in our natural state. From the words used, it seems evident that Adam was in that state when Eve was formed—that Abraham was in it when the covenant was formed between God and himself. In something of that state prophets were when they had their visions, and when God

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spoke and wrote through them. Hence it was not they that spoke and wrote, but God. In vision, or the ecstatic state, Ezekiel saw the frame of a city on the south. On the south of what? Perhaps, of the very high mountain. Some think there will literally be a very high mountain, called the mountain of Jehovah. If so, this mountain will probably be thrown up by the earthquake which rends the mount of Olives. Therefore the earthquake which will form the very high mountain will also form a very great plain. By earthquakes mountains are thrown up. Ezekiel saw a man with a line of flax, and a measuring reed in his hand, whose appearance was like brass. The man whom Daniel saw in vision had a body like beryl, a face like lightning, eyes like lamps of fire, and arms and feet in color like polished brass. Dan. 10 : 6. John tells us the one who talked with him had a golden reed to measure the city; and the one who talked with him was one of the seven angels who had the seven vials full of the seven last plagues. Rev. 21 : 9, 15. So the wonderful personages seen by Ezekiel and Daniel must also be angels; and in this point of view there is a resemblance.

Both cities are measured, but the millennial city, in its proportions, seems to be far inferior to the New Jerusalem. Both cities are to be four square, and are to be perfect squares; but the estimated size of the millennial city is to be nine miles square, while the lowest calculation makes the New Jerusalem three hundred and seventy-five miles square. Thus while the city Jehovah Shammah will be nearly nine times larger than the old Jerusalem, it will be small indeed in comparison with the New.

In order for the New Jerusalem to be located on the site of the millennial city, or in Palestine, it is necessary that the Mediterranean Sea should be removed out of the way. Hence we read that in the new earth, "There will be no more *the* sea. The original has the article. As by *the* river, we understand the Euphrates, so by *the* sea, we are to understand the Mediterranean.

The New Jerusalem is to descend from God out of heaven. Rev. 21 : 2, 10; 3 : 12. "And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven. And He carried me away in Spirit to a great and high mountain and showed me that great city, the holy Jerusalem descending out of heaven from God." "And I will write upon him the name of my God and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God." Paul says, Gal. 4 : 26: "But Jerusalem which is *above* is free, which is the mother of us all." Also Heb. 12 : 22: "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem." Now if such expressions do not mean that the holy city is now in heaven, and is to come down to earth, we do not understand language. God in these different places, says the New Jerusalem is to descend from heaven, and if He does not mean what He says, what does He mean?

With reference to the millennial city, we are told nothing of its origin, where it comes from, who built it, or when built, or what becomes of it.

The New Jerusalem has *twelve foundations.* Rev. 21 : 14. "And the wall of the city had twelve foundations, and on them the names of the twelve Apostles of the Lamb." We are told of Abraham, Hebrew 11 : 10, that "he looked for a city which hath foundations; whose builder and maker is God." The expressions are singular, and the one in Revelations tells us the number of the foundations. Paul also tells us in Heb. 11 : 16, that God has prepared this city for Abraham and the other patriarchs.

As there is mention of the heavenly city by different sacred writers, it is probable that there is also mention made by them of the millennial city. Thus the Psalmist, speaking of the fearful commotions of the earth, of nations raging, desolations made, wars ceasing, the earth being melted, and God's being exalted among the nations, says, in the same connection, "There is a river, the streams whereof shall make glad *the city* of God, the holy place of the tabernacles of the most High." Ps. 46 : 4. The connection renders it probable that the

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melting of the earth refers to the ante-millennial burning of Babylon the great, when she shall be utterly burned with fire. One commentator states, under Rome there are vast quantities of bitumen, which he supposes will be a means of burning her. Italy is also a great repository of sulphur, which also may be one of the ingredients by which she shall be burned. These ingredients would not only melt, but their intense heat may cause a portion of the earth, not the whole of it, to melt. This city must then be the millennial one.

In many other places, there may also be reference to the millennial city, but they are not quite so plain, and therefore we will not quote them.

The heavenly city is to have twelve gates, three on each side (Rev. 21 : 12, 13), and on them the names of the tribes of the children of Israel. So Jehovah Shammah is to have twelve gates, three on each side, and on the gates the names of the tribes of Israel, one gate for each tribe. Ezek. 48 : 31–34. The post-millennial gates are to be attended by twelve angels.

The gates of the New Jerusalem are to be transcendently beautiful, rich and glorious, incomparably more so than anything that has ever yet been on the earth. The twelve gates are to be twelve pearls. Rev. 21 : 21. Nothing is said of the beauty and glory of the gates of the millennial city.

The walls of the heavenly city are to be great and high, and are to be of jasper. When Ezekiel first sees Jehovah Shammah, it is as the frame of a city. He does not say there was any wall at all. Its inchoate state seems rather to point out a city that is to be completed and perfected, than one that has actually been completed. Can it be possible that the perfectly completed and finished millennial city will be the New Jerusalem ; and that the frame, which Ezekiel saw, descended from heaven ? If so, it would help to throw light on one dark saying of our Saviour.

The post-millennial city will have foundations of unrivalled beauty, splendor, and glory. They are to be garnished with all manner of precious stones. Of these stones, twelve are mentioned by name. Perhaps each gate will have a prevalance of the particular stone mentioned. Of the millennial city, we are told very little. We are not even told whether it is to have foundations or not ; and connected with it, there is no mention of the Apostles nor of the Lamb.

The New Jerusalem will not need the light of the sun nor of the moon—the presence of the Lord God and the Lamb will be sufficient to lighten it. Rev. 22 : 5. "And there shall be no night there, and they need no candle, neither light of the sun : for the Lord God giveth them light." Rev. 21 : 23. "And the city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof."

We are told of God, Ps. 104 : 2, that he covers himself with light as with a garment. Paul tells us of God, that he dwells in light, which no one can approach. 1 Tim. 6 : 16. We are also told, Ezek. 43 : 2, that the earth did shine with the glory of the God of Israel. When our blessed Redeemer was transfigured on the mount, and something of His future glory, as will be seen at His second coming, was displayed, we are told "His face did shine as the sun." Matt. 17 : 2. When John saw Him on the Isle of Patmos, "His countenance was as the sun shineth in his strength." Rev. 1 : 16. When He appeared to Saul of Tarsus on His way to Damascus, His brightness exceeded that of the noonday sun. Acts 26 : 13.

Because of the light of the glory of God and of the Lamb, there will be no night there. The sun and moon will be in existence, but the New Jerusalem will not need their light. Most parts of the earth may need their light, and but for the glory of God and of the Lamb, the holy city would have night. Though there will be wonderful light and glory in Jehovah Shammah, yet, doubtless, there will be night there. There will be nothing there to equal the light of the post-millennial city. The full unveiled glory of an angel is sufficient to lighten the earth. Rev. 18 : 1. We have reason to believe that man in his unfallen state, was clothed with light, as with a garment. Light was man's primal garment, but when he fell, that garment of glory was lost, and, lo, he

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found himself naked. By the fall the clothed pair became naked.

There have been many instances in which individuals, who have had near communion with God, and have had for a short time, a little of the lost glory. When Moses came down from the mount, "the skin of his face shone." Ex. 34 : 29; 2 Cor. 3 : 7–9. Stephen's face, as he sat in the council, was as the face of an angel. Acts 6 : 15.

In man's glorified state, the lost light and glory will be restored. Hence Jesus says, "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13 : 43. We are told, Dan. 12 : 3, "That they that be wise shall shine as the brightness of the firmament. Then their lost garment will be restored. A faithful, unprejudiced history of the traces of the lost glory, as it has been seen among the holiest of God's people, is truly wonderful, and not confined to Jews, and inspired men.

The New Jerusalem is to have no temple. The presence of the Lord God Almighty and of the Lamb, are sufficient. Rev. 21 : 22; 22 : 5. On the other hand the millennial city will have a most glorious temple. It will be one of vast proportions, far transcending the first and the second temples.

In the Comprehensive Bible, we are told—the millennial temple will be "nearly one English mile on each side, and four miles in circumference." This is far transcending the size of Solomon's temple, or that after the captivity; which was exactly one-half mile in circuit. It also states that this temple will be nearly equal to the whole extent of ancient Jerusalem. The gates of the post-millennial city will not be shut by day; and as there will be no night there, it is as much as to say they will not be shut at all. In the millennial city, though there will be night, yet the gates are not to be shut. They are to be open continually—not shut day nor night. Is. 60 : 11. In neither period will there be any danger in having open gates. Like many other things, we know not why they will have gates and walls.

Into the New Jerusalem, "there shall in no wise enter anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. Rev. 21 : 27. We are not told what the inhabitants of Jehovah Shammah shall be, but, from its name, we may judge that it will be the peculiar abode of the descended Immanuel and all those who come with him—that literally it will be the city of the Great King.

J. B.

LIGHT WANTED.

MATT. 25 : 31–46.

IT has generally been taken for granted that this passage describes the general and final judgment. But to the minds of many there are insuperable objections to this view.

In the *first place*, there is not a hint given of any resurrection of the dead, either of the just or the unjust, as preparatory to, or in any way connected with the nations to be judged; that is, so as to be the *subjects* of this judgment.

In the *second place*, the word *nations* is the translation of a term that is used in the New Testament about one hundred and sixty-two times and always in the sense of living, existing nations at the time spoken of. The dead of all nations will undoubtedly be judged individually, and not in a national capacity. The distinction of nations in the state of the dead is not, we believe, anywhere made in the word of God. Hence dead nations are not said to be "gathered" before him. In the passage under consideration it is the "nations" that are "gathered;" but it is doubtless individuals that are separated one from another. But if any one should contend that it is a separation of nations here mentioned, the case is conclusive against considering it a description of the last judgment.

In the *third place* the Lord distinguishes the persons judged from his "brethren," that is, the children of God. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." They have already been separated and classified as "blessed" in distinction from the "cursed," and the Lord is giving his reasons for a favor-

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able judgment. They are taken as a whole and distinguished from his brethren; not from one another. Are the "brethren" the risen and glorified saints whom the Lord will bring with him when he comes? 1 Thess. 4 : 14.

In the *fourth place*, this judgment is not according to works in general, but according to works of a specific character. The works are only those that would be prominent in a time of persecution, whereas in all descriptions of the last judgment, the eternal destiny is based upon works in general. The "books are opened" and the record of the whole life is exhibited. How then shall we understand the passage?

BARNES'S NOTES ON REVELATION 20.

Mr. B. observes, "It is strange, not to say improbable, that the doctrine of the literal resurrection of the righteous, a thousand years before the wicked, should be announced in one passage only." Again he says, "The resurrection of the dead is a subject on which the Saviour often dwelt, in his instructions; it is a subject which the Apostles discussed frequently, and at great length in their preaching, and in their writings," . . . . "and it is strange, that in respect to so important a doctrine as this, if it be true, there is not elsewhere in the New Testament, a hint, an intimation, an illusion, that would lead us to suppose that the righteous are to be raised in this manner."

Mr. Barnes does not consider, or perceive, that this Book of Revelation is the last communication from God to man, and of course what is revealed therein is in addition to what had been given before. So that this new light on the resurrection is given as new truth, of which the previous writers on the resurrection were ignorant. Until now, it had appeared that there would be a resurrection of the "just and unjust;" but this new truth of a thousand years between the resurrection of the righteous and the wicked was not known to Paul and the other writers of Scriptures—nor did John know it until revealed to him in Patmos, and even if it were before known to our Lord, the time had not arrived to make it public till now in closing up the volume of inspiration.

So this agrees with God's constant method of communicating truth on any subject, giving gradually more and more light as time passes, and therefore we see nothing so strange about it, as Mr. B. does. Mr. B. seems also to be in the dark concerning the final or last resurrection. Now we are told that the first resurrection is of the righteous—for "blessed and holy are they" who have part in it; on "such the second death hath no power." Now as all God's saints are delivered from the power of the second death, it follows that they all have part in this first resurrection—and "the rest of the dead live not again until the thousand years are finished"—that is, the wicked dead. This same thousand years is the same period during which Satan is bound, and, when it expires, Satan is loosed for a season, the wicked dead are raised, and this is Gog and Magog, fallen wicked angels and fallen wicked men, combine in a last, futile attempt against the Lord and His saints. "But fire from God comes down out of heaven and devours them." The devil is cast into the lake of fire, "the dead" (*i. e.*, the wicked, for the saints were raised long ago, and are not now among the dead) are judged and also cast into the lake of fire. The millennium is past, "the last enemy, *death*, destroyed, the time has come when our Lord's work is completed, and the Son also Himself is subject to Him that put all things under Him," and henceforth "God is all in all." (See 1st Cor. 15 : 28.) The great work is accomplished, and the Lord and His people shall dwell together forever and ever. See Rev. 22.

NOTE TO THE EDITORS.

It is only a few months since I first became aware of the fact that there was a journal or paper of any kind published by believers in the nearness of the Second Advent. It seems by the merest accident that I came across your journal in the house of a friend, or, perhaps, I might say it was Providential, for language cannot express the gratitude I owe to God and to yourselves for the light it has shed upon my pathway; for though trained and educated in the ——— church, I know no more about the

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second coming of Christ and His reign on the earth than a heathen in the jungles of India knows of the story of the Cross. And when I now read my Bible in the light of the teachings of your journal, I am astonished that I should have read my Bible so much, and yet understand it so little.

In our church and Sabbath-school the prophecies and revelation are almost a forbidden subject. The great cry is that we cannot understand them; that they are all mystery, and do not concern us. It seems to me like impeaching the wisdom of God to say that He would give us a book containing His will, and in it instruct us to *search the Scriptures*, and at the same time intend that a great portion of it should never be understood by us.

In the last year I have heard two of the best ministers in our conference say they believed that the Saviour would come the second time *soon*, and establish His reign on the earth; but say they would not *dare to preach it*, as it would be called heresy. It is passing strange to me how any one can feel that they have a call from God to preach His Gospel, and then *dare not* preach any more of it than some ecclesiastical body will permit, acknowledging a *higher* authority than God!

I presume I have no right to trespass upon your time and patience with a letter when a few lines would have been sufficient; but I feel sometimes that it would be such a pleasure to have some one to talk with on the subject; for although I am surrounded by those who are professors of religion, yet they are those who think this doctrine the *wildest vagary*, *perfect fanaticism*, and I feel that I am indeed walking *alone*, with the exception of the young lady who loaned me the *Times*. Her father has been a believer in the doctrine for years, so she has the advantage of me in knowledge of the subject.

A. A.

THE world's old voice falls low, that once was strong,
And Echo can but faintly now prolong
The "Nunc dimittis" of its dying song—
Vigilate!

PRACTICAL REFLECTIONS.

"I have somewhat against thee because thou hast left thy *first love*. Remember, therefore, from whence thou hast fallen, and repent and do thy first works, or else I will come quickly, and will remove thy candlestick out of its place except ye repent."

"And they began every one to say unto Him, 'Lord, is it I?'"

IT is allowed upon all hands that we are in the Saturday evening of this dispensation. The twilight shadows of declension and coldness are upon us—the darkness of Antichrist. "When I come, saith the Lord, shall I find faith upon the earth?" In the spiritual as in the natural world, things that looked simple and natural by daylight, in the gloaming assume strange, mystical, unreal forms.

The strait and narrow path, so distinct, so safe a little while ago, when in the warmth and light of our *first love* we trod in the Saviour's footprints, following the commandments of His Holy Word as the law of our lives (and they were not grievous); but with holy consecrated hearts, it was our "meat and drink to do our Father's will"—when ardent love, and gratitude, and adoration made us realize, *verily* the kingdom of God was *within* us—our peace flowing as a river, rejoicing in assured hope, we could echo the chorus of high Heaven with saints, and martyrs, and the innumerable company of just men made perfect, angel and archangel—"Come, Lord Jesus, come quickly!"

But alas! alas! "How has the fine gold grown dim!" Who talks with another of Jesus now until his heart burns within him? Who is planting his feet in the Master's footprints? Who in pilgrim guise bears his cross, not ashamed of the scoff it may create? Who like Saint Paul *dare* be thought a *fool* for Christ's sake? In *what* do Christians differ from the world? Where are the *peculiar* people, zealous of good works? the royal priesthood? Who *dare* speak to the world the language of Galilee?

Have we not arrived at that point of the Church's history spoken of in Amos 8:11: "Behold the days come, saith the Lord, that there will be a famine in the land, not of *bread*,

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nor thirst for water, but of hearing the Word of God." And may we not unhappily add, of *doing* the will of God? In the deepening twilight shadows of the thousand isms, and the deadliest of all, the darkness of *Spiritualism —Devilish possession*—the strait and narrow way is broken down, the hedges of virtue uprooted. The sweet truths of the Bible, like the picturesque gnarled stumps in the natural landscape, growing into ghastly, unreal shapes. Our blessed Redeemer's Holy Legacy, sealed with His precious blood, pronounced a *myth!* Life a vast, broad common, whereon each pilgrim roams at will, following the fleeting mirage of the unregenerate heart, and, impelled by a morbid thirst for happiness, stoops to drink at every broken cistern by the way.

When Christ foretold a betrayer, with one accord the disciples cried out: "Lord, is it *I?*" Now in the thick darkness sinners cry: "Lord, *it* is not *I*," but my neighbor, or this church, or that church, whose errors are bringing discredit on Thy cause.

O Christian brethren, for God's sake, for the precious soul's sake, look at *home*. Let us put our hands on our mouths, and our mouths in the dust, and with the disciples of old cry: "Lord, is it I?"

The day is far spent, the night draweth nigh when no man can work. Am I working? in my own heart, my family, my neighborhood, the world?

In Scripture we are called candles of the Lord. Is my light shining, that men, seeing my good works, may glorify my Father in heaven? Am I living upon the manna of His Word—the living bread—or eating also of the husks of the swine—the mouldy bread of worldliness? Is my foot planted on the Rock of my salvation—am I hid under the shadow of that Rock higher than I? Am I drinking of the living water gushing out of that rock smitten for me? Am I cleansed day by day with the blood shed for the remission of sin? Do *I* no longer live, but Christ live in me? Am I ready and waiting for the joyful summons: "Come up hither"?

Or alas! alas! do I sleep? Have I slept in the pleasant bower of ease, and lost my roll? Is the oil of my lamp nearly burned out? Is my candlestick about to be removed?

O holy, blessed, and loving Jesus, help Thy people to put these questions to their hearts. Help us to rouse up, buckle on our armor, and hasten to fight as good soldiers of the cross, unto our life's end, the world, the flesh, the army of *isms*, and the Devil, for Thy dear name's sake. Amen.

Selections.

THE FIRST RESURRECTION.

J. B. Pagani.

Holy faith teaches us that all men, whether good or bad, elect or reprobate, will rise one day and appear before the judgment-seat of Christ, to hear from His lips the sentence of eternal salvation or everlasting damnation. "Amen, amen, I say unto you," they are the words of our blessed Lord in the Gospel of St. John, "the hour cometh wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment." *

The hope of a future resurrection afforded the greatest comfort and jubilation to holy Job in the midst of his grievous trials and sufferings. "I know," says he, "that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God. Whom I myself shall see, and my eyes shall behold, and not another. This, my hope, is laid up in my bosom." *

This article of belief is expressly declared in the Apostles' Creed, where we profess to believe "the resurrection of the body."

But, although all men, whether good or bad,

* John 5: 25–29.

* Job. 19: 25–27.

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elect or reprobate, must rise one day and stand before the judgment-seat of Christ, yet some writers think that not all shall rise at one and the same time, but that the elect only will have part in the first resurrection. They ground their opinion on the following passages:

1. The Apostle St. Paul, in his first letter to the Corinthians, after stating that all will be made alive by the power of Christ, thus continues: "But every one in his own order; the first fruits Christ, then they that are of Christ, who have believed in His coming. Here the Apostle distinguishes three classes of persons who all have a part in the resurrection, but at different times. The first is Christ Himself, who rose from the dead, the first-fruits of those who are asleep. The second comprehends those who have believed in the coming of Christ, and conformed their life to their belief. These will rise as soon as Christ shall appear in the clouds of heaven. And the third comprehends all those who shall rise in the general resurrection, when all men, whether good or bad, who have not risen before, shall have to rise and to assemble before the tribunal of Christ for the universal judgment. It is only at this last and general resurrection that death shall be entirely destroyed. Hence the Apostle St. Paul, after describing the order of the resurrection, thus concludes: "And the enemy death shall be destroyed last." Some divines are of opinion that the order of resurrection here mentioned by St. Paul is not one of time, but of dignity. They say that all men, whether good or bad, will rise at the same instant, in the twinkling of an eye, but the just will rise in honor and the bad in dishonor. But others say, that the order mentioned by the Apostle is not only of dignity, but also of time. 1st. Because the resurrection of Christ which is mentioned by St. Paul, differs from the resurrection of those whom He has redeemed by His sacred blood, not only in order of dignity, but also of time.

2. Because the destruction of the enemy death, which is effected by the general resurrection, is mentioned by the Apostle as the last thing, after Christ shall have brought to nought all principality, and power, and might, and after He shall have put all His enemies under His feet. This, their assertion, is confirmed by the authority of St. John, Chrysostom, and Theophilact, who say that at the coming of Christ the just will rise before the wicked, not only in order of *dignity*, but also of *time*; because, they say, the just will have to go forward to meet the Lord Jesus in the air, which will not be granted to the wicked.*

3. The same Apostle, in his first letter to the Thessalonians, whilst speaking of those who shall rise when the Lord shall appear in the clouds of heaven, mentions only such as have slept in Christ, which means the elect. "We would not have you ignorant, brethren," says he, "concerning them that are asleep, that you be not sorrowful even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus will God bring with Him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept, for the Lord Himself shall come down from heaven with commandment, and with the voice of an archangel and with the trumpet of God, and the dead who are in Christ shall rise first."†

4. Again the Apostle, writing to the Philippians, thus speaks of himself in reference to the resurrection from the dead: "I count all things to be but loss for the excellent knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things and count them but as dung, that I may gain Christ. . . . That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death. *If by any means I may attain to the resurrection of the dead.*"‡ The resurrection here mentioned by St. Paul is a particular blessing which he hopes to attain by the merits of Christ, and by rendering his life conformable to that of Jesus; it cannot therefore mean the general resurrection, in which the wicked also will have part, but only that of the just who will rise to immortal glory.

* See Cornel. Alap. Comment. in 1 Epist. ad Thessal., Cap. ii.

† 1 Thess. 4 : 12–15. ‡ Philip. 3.

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5. The evangelists Matthew and Mark agree in declaring that Christ, as soon as He shall come, will send His angels to gather His elect; but make no allusion to the resurrection of the wicked. "He shall send His angels," says St. Matthew, "with a trumpet and a great voice, and they shall gather together His elect from the four winds, from the farthest part of the heavens to the utmost bounds of them." * "And then He shall send His angels," says St. Mark, "and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." † By comparing these passages with that of St. Paul to the Thessalonians quoted above, it will be found that they only differ in this, that whilst the Apostle calls those who shall rise at the coming of Christ *the dead who are in Christ, the dead who have slept in Jesus*, our Lord calls them *His elect.*

6. Our Blessed Lord gave the following answer to the Sadducees respecting the resurrection of the dead: "The children of this world marry and are given in marriage, but they that shall be accounted worthy of that age and of the resurrection from the dead, shall neither marry nor be married. Neither can they die any more; for they are equal to the angels, and are the children of God, being the children of the resurrection."‡ Whoever considers attentively these words will easily perceive that they relate to a particular resurrection, in which the elect only have part; for they speak only of such as shall be *accounted worthy of the resurrection* from the dead, and who shall be the children of God, being the children of the resurrection.

7. In the sixth chapter of the Gospel of St. John, Christ expressly mentions a particular resurrection, in which those only will take part who have believed in Him, who are worthy of eternal life, who have worthily eaten His flesh, and drank His blood. "This is the will of the Father who sent Me," says He, "that of all that He hath given Me, I should lose nothing, but should raise it up again in the last day. And this is the will of My Father that sent Me: that every one who seeth the Son, and believeth in Him, may have life everlasting, and I will raise him up in the last day. . . . . No man can come to Me, except the Father who hath sent Me draw him, and I will raise him up in the last day. . . . . He that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up in the last day."*

8. Our Blessed Lord thus speaks in St. Luke: "When thou makest a feast call the poor, the maimed, the lame, and the blind; and thou shalt be blessed, because they have not wherewith to make thee recompense; for recompense shall be made thee at *the resurrection of the just.*"†

9. St. John, in the Apocalypse, after declaring the binding of Satan, and his confinement in the bottomless pit lest he should hurt any more the nations, thus continues: "And I saw seats: and they sat upon them: and judgment was given unto them: and the souls of them that were beheaded for the testimony of Jesus and for the Word of God, and who had not adored the beast nor his image, nor received his character on their foreheads or in their hands, and they lived and reigned with Christ a thousand years. The rest of the dead lived not till the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection. In these the second death hath no power: but they shall be priests of God and of Christ: and they shall reign with Him a thousand years."‡

St. John here distinctly mentions a first resurrection, in which those only have part who are called *blessed.* In this resurrection those will rise that were beheaded for the testimony of Jesus and for the word of God, namely, the martyrs of Jesus; as these have borne testimony to Christ and to His Gospel by the shedding of their blood, so they will rise to reign with Christ on thrones of immortal glory. Then will be entirely fulfilled what the same Apostle declares in the sixth chapter respecting the prayers of the martyrs to the throne of God, asking vengeance on their enemies. "I saw,"

* Matt. 24 : 31. † Mark 13 : 27.
‡ Luke 20 : 34–36.

* John 6 : 39, 40, 44, 55. † Luke 4 : 13, 14.
‡ Apoc. 20 : 4–6.

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says he, "under the altar, the souls of them that were slain for the Word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord (holy and true), dost Thou not judge and revenge our blood on them that dwell on the earth? And white robes were given to each of them one; and it was said to them that they should rest for a little time, till their fellow servants, and their brethren who are to be slain, even as they, should be filled up." Together with the martyrs of Jesus, they also will rise in the first resurrection, "who had not adored the beast, nor his image, nor received his character on their foreheads or in their hands," namely, all the elect who shall have passed to a state of blessedness with the Lord Jesus. This truth afforded the greatest comfort to the Apostle St. Paul, who often brings it before the minds of the faithful, and exhorts them to take courage and to console themselves by its consideration."

The first resurrection, in which the wicked have no part, seems to have been predicted by holy David, in these words: "The wicked shall not rise in judgment, nor the sinners in the assembly of the just."*

Many writers, by the first resurrection mentioned by St. John, understand the rising of the soul to the life of glory, by which it is admitted to reign together with Christ in His heavenly kingdom, which they call a spiritual resurrection. Yet it seems that this explanation does not convey the entire meaning of the passage, for the following reasons:

1. The spiritual resurrection is more properly the rising of the soul from sin to grace, than from the state of grace to the life of glory.

2. The spiritual resurrection is a fact which began to be fulfilled soon after the resurrection of Christ, whereas the first resurrection, of which St. John speaks, happens only after the destruction of Babylon and the defeat of Antichrist and his followers.

3. The antithesis which is made by St. John, as regards the first and second resurrection, is not between soul and body, but between persons and persons. We are first taught that those who were beheaded for the testimony of Jesus, and such as have not adored the beast nor his image, lived and reigned with Christ a thousand years: and we are next taught, in immediate sequence, that the rest of the dead lived not again until the thousand years were finished. These two particulars being thus uninterruptedly set forth in one and the same passage, and being thus evidently foretold in direct mutual relation, must naturally be interpreted *homogeneously;* that is to say, of whatever nature the first resurrection is, of that same nature must also be the other resurrection. Now, the resurrection of the rest of the dead, which is to take place after the thousand years, is a true and literal resurrection of the body; and, therefore, that also which takes place before the thousand years must be of the same kind. If the martyrs and other saints who have part in the first resurrection rise only in a spiritual sense, then *the rest of the dead* also who have to rise afterwards, will rise only in a spiritual sense; but if *the rest of the dead* really rise, then the martyrs also, and the other saints, at the first resurrection, rise in the same manner. There is no difference between the two.

4. Amongst those whom St. John saw raised from the dead and reigning with Christ, besides the martyrs of Jesus, they also were numbered "who have not adored the beast nor his image, nor received its character," that is, those who have withstood the power and seduction of Antichrist. The resurrection, therefore, of which St. John speaks, is a fact which must happen at the end of the world, when Antichrist shall have exerted his malice against Christ and his saints; and consequently it cannot be a mere spiritual resurrection which began to be accomplished immediately after the death of Christ.

This belief of a literal first resurrection of the martyrs and other saints immediately at the coming of Christ, prevailed to a considerable extent throughout the early Church; and often animated the primitive Christians to encounter death with an undaunted courage, and to seal their belief with their blood. Nor is there anything unreasonable in this belief; for as when Christ came out from the sepulchre a

* Psalm 1 : 5.

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conqueror over death, "the graves were opened and many bodies of the saints that had slept arose, and coming out of the tombs after His resurrection, came into the holy city and appeared to many; * so it must not appear strange that when He shall come again, in the last day, as a great conqueror and judge of the living and the dead, He may be pleased to perform a similar wonder, although in a far greater extent, and gather His elect from the uttermost part of the earth to the uttermost part of heaven.

An objection may be raised against this opinion concerning the first resurrection, from the Gospel of St. John, where Christ assigns one hour for the resurrection, both of the good and the bad. "The hour cometh," says He, "wherein all that are in the graves shall hear the voice of the Son of God: and they that have done good shall come forth unto the resurrection of life, and they that have done evil unto the resurrection of judgment." † But this difficulty disappears if we consider that, according to the language of Scripture, the word *hour* is often used to signify an indefinite period of time. "I need not say," writes St. Augustine, "how the Scriptures are used to adopt the word day or hour to signify a period of time." ‡ Thus, for instance, St. John calls the whole time of the New Testament *the last hour*. "Little children," says he, "it is the last hour. And as you have heard that Antichrist cometh, even now there are many Antichrists, whereby we know that it is the last hour." §

St. Austin, commenting on this passage, writes thus: "The Apostle did not say, It is the last time, or the last year, or the last month, or the last day, but he said, *It is the last hour*. And behold, how long is this hour. Yet he is not a liar, but must be understood as intending by an hour to signify a time." ‖ So where Christ says that all that are in the graves will hear His voice, and rise to life, He does not mean that the resurrection of the good and bad will be simultaneous, but only that it will take place by His Omnipotent power.

Others, perhaps, may object that passage of St. Paul to the Corinthians, where, speaking of the resurrection which takes place immediately at the coming of Christ, he makes no distinction between good and bad, and says only that the "dead shall rise incorruptible." To this may be answered, that the word *incorruption*, as is remarked by Estius and some other divines, is never used in Holy Scripture in reference to the reprobate, but only to the elect.* A careful examination of the text also shows plainly that St. Paul speaks only of the just. For there he speaks only of such as shall rise to life endued with the properties of a glorified humanity, which will belong only to the elect.

Another objection may be raised against the particular resurrection of the elect from the creed of Athanasius, where the saint, after stating that Christ had ascended into heaven, and sits at the right hand of God, the Father Almighty, proceeds: "Thence He shall come to judge the living and the dead, and at His coming all men shall rise with their bodies, and shall give an account of their own works." † From which it might seem, first, that at the coming of Christ all men will be dead, and second, that at the coming of Christ all men, whether good or bad, will rise immediately, *simul et semel*, without any exception.

To this also may be answered, that neither proposition is proved by the words of the symbol. It declares, in the first place, that Christ will come to "judge the living and the dead." Now if Christ when he comes, has to judge the living and the dead, it is evident that at His coming He shall find some men who are living. These

* Matt. 27 : 52, 53. † John 5 : 28, 29.

‡ Omitto dicere quemadmodum soleant scripturæ *diem vel horam* etiam pro tempore ponere. (Epist. cxcvii, 2.)

§ 1 John 2 : 18.

‖ Neque enim dixit, novissimum tempus est, aut novissimus annus, aut mensis aut dies; sed *novissima hora est*. Et ecce ista hora quam longa est; nec tamen est ille mentitus, sed utique intelligendus est horam pro tempore posuisse. (Epist. cxcix, 17.)

* Estius, 1 Epist. to Corinth. chap. 15.

† Inde venturus est judicare vivos et mortuos; ad cujus adventum omnes homines resurgere habent cum corporibus suis, et reddituri sunt de factis propriis rationem.

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men who are to be judged by Christ while they are still living, cannot rise at His coming, because at that time they are not dead, and the dead alone can rise. And if they cannot rise at His coming, it clearly follows that it is not true, that at the coming of Christ all men, whether good or bad, will rise, *simul et semel* without any exception. But here it will be asked, how are we to understand those words of the symbol where it is said, that, at Christ's coming, "all men have to rise with their own bodies?" These words may be understood in this sense, that the coming of Christ is an essential condition for the resurrection of the dead to life. After this condition shall be fulfilled, the resurrection of the dead will take place, but always according to the order appointed by Providence; namely, the elect shall rise immediately on the coming of Christ, and the reprobate as well as the elect, who shall have not risen before, shall rise immediately at the time of the universal judgment. Thus will also the other words of the symbol, by which it is said that all men, after being risen with their bodies, shall give an account of all their actions, be perfectly verified.

CLOUDS IN THE MODERN CHURCH.

BY W. A. PASSAVANT, D.D.

NEVER before, since the sixteenth century, has the world witnessed such contradictory and appalling tendencies in the bosom of the Christian Church, as in this seventh semi-centennary of the Great Reformation. It is true, the Christian tradition of the ages exists as before. It is true that nominal Christianity has become popular and prevalent, "and that the offence of the cross has ceased." But on the other hand, while Christian terms remain, Christian realities, in many minds, are passing away. Even where not entirely discarded, they are often accommodated to the spirit of the age, and to a philosophy falsely so called.

The skepticism of our times reveals itself also in undisguised hostility to the supernatural doctrines of religion, and to what may be denominated the unpopular doctrines of the Bible. Men go away from Christ, *now*, as they did during his sojourn upon earth, and say: "This is a hard saying, who can bear it?" And out of this grow censures and schisms, separations and strifes, the old contests renewed again of religious indifference pleading for toleration, and when strengthened by toleration, refusing to tolerate the truth as it is in Jesus. And to these are added laxity of doctrine, false theories of charity, a small regard for what God has revealed, but a blind bending of the intellect to man's judgment and opinion, a melancholy decay of principle, and a debasement of Christian manhood to policy, so absolute that truth and right often perish in our streets. All these reveal the drift and tendency of the age, working in the Church, and carrying away the minds of multitudes into the fearful abyss of doubt!

That one of our principal dangers *now* is from this rationalizing tendency, all facts, events, and experiences demonstrate. On every side the evidences are multiplying, that in the minds of millions, the realities of God's kingdom are passing away like the clouds above their head. It would almost seem as if the science of the schools, and the wisdom of the world, though professing the Christian faith, had grown weary of Christ's authority, and were casting aside his easy yoke! Else, how are we to understand "the falling away" of many who were once regarded as witnesses of His truth, and defenders of His faith? How are we to account for the presence, in the visible Church, of men like Colenso, and the authors of the Essays and Reviews in England; of Strauss, Schenkel, and a host of others in Germany; of the Humanist clergy in Switzerland, the Socinian pastors of France, and the Philosophical Schools of Holland—all of whom have denied the Lord who bought them, and put Him to an open shame! How can we reconcile the awful fall of some of these, with their first estate, and burning zeal for God, except on the principle, that in turning away from some of the difficult teachings of Christ they turned away from Christ himself, and thus did violence to the illumination of His Holy Spirit, by a deliberate choice of their own wisdom before the authority of their Lord!

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But while this manifestation of an unbelieving spirit is seen and felt in the bosom of the Church, the presence and working of its opposite tendency is most painfully apparent. The spirit of Rationalism is not more perilous than is that of Romanism, coming, too, as it now does, under the professed form of a truer conception of Christianity, and a more devoted attachment to Christ and His Church. The undisguised aim of a large and influential party in the Church of England, and of an increasing number in the Episcopal Church in this land, is to unprotestantize that church, and bring it into unity with the Greek or Roman communions. How fully they do this is clearly seen by exalting the authority of the Church above that of the Holy Scripture; by rejecting the corner-stone of the Gospel edifice—justification by faith alone; by asserting the regenerating efficacy of the sacraments without faith on the part of the recipients; by teaching the meritorious value of good works and deeds of penance; by inculcating the duty of auricular confession, the doctrine of a purgatory, the value of prayers for the dead, and the invocation of the saints; by adopting the Romish doctrine of transubstantiation, in the very words, too, and with the ceremonial of the mass-book; by praising the unmarried state as best suited to the holiness of the priest's office, by proposing and carrying out the establishment of convents and monasteries, and recognizing the Papal Antichrist as the visible head of the Church, and a dear elder brother in the Lord!

What a fearful evidence of "the mystery of iniquity" at work in the Church, is not manifest in the fact, that nearly two hundred members of the Universities of Oxford and Cambridge, with Newman, Faber and Manning at their head, have already passed over bodily to Rome, while the alarming fact stares us in the face, that for one who has acted the honest part, and openly renounced his birthright, there are five who are Papists in feeling and Jesuits in practice, eating the bread of a Church whose doctrines they abhor, and whose Protestant name they abjure; and that the bishops, the sworn guardians of the flocks, in not a few instances, are admitting ravening wolves into the fold, without even the sheep's clothing of a nominal orthodoxy, and with full liberty to kill and to destroy, provided they disturb not their revenues and their repose! The same neglect of the preaching of justification by faith, which has produced these results in England, has wrought the same demoralization in this land, where one bishop and more than thirty Episcopal clergymen have already bowed the knee to the Papacy. Even now the hollow mockery of other deluded men, playing at mass, is witnessed in several Eastern cities, sowing the seeds of the same errors, in due season to produce an ever-ripening crop of full-blown Romanism—the old deadly poison which weakens, and desolates, and blights the spiritual heritage of God!

THE DEVIL'S URIM AND THUMMIM.

"PLANCHETTE."

Those of our readers who have not already heard of the new "institution" called Planchette, will undoubtedly soon be gratified or amused or puzzled, as the case may be, by its appearance, as it is already offered for sale in several cities. It consists of a simple oblong, or sometimes heart-shaped, board, about eight inches long, by five to seven wide, and a quarter of an inch thick, supported on wheels or castors, on which it moves freely when touched, and has a soft pencil fastened into one end. The work of this pencil is the mystery of the whole. It is declared that when placed on a sheet of white paper, and lightly pressed by two persons for a few minutes, it will trace on the paper an answer, more or less intelligent or correct, to any question a third may propose. It is also asserted by some that the past and the future are equally revealed, and that distance creates no difficulty to this wonderful inanimate fortune-teller, matters passing on the other side of the world being as certainly made known as those in the same room. Marvellous stories are told of the supernatural powers of "Planchette," by its admirers, such as making known the doings of friends in other hemispheres, and various other miracu-

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lous information, such as is usually expected from mesmerism, spirit rappings, and the like; while on the other hand some do not hesitate to pronounce it a base imposture, and to declare that having followed all the directions minutely, they are unable to extract a word of any sort from the reticent machine. A writer in Chambers's Journal is especially severe on what he calls the "three-legged impostor;" and, though acknowledging that marvellous tales were told him by two of his friends, who were eye-witnesses, one an accomplished lady, and the other a scholar of quickness and humor, and who, he thinks certainly believed them to be true, yet disbelieves the whole of it, because he could never succeed in any such efforts at conversation.

It appears to be of French origin, its name signifying a little board, and it is known to French, Russian, and Spanish Courts. In England, one maker says he has sold four hundred and sixty-six Planchettes, besides sending several abroad. This maker declares that the wood must be good, hearty stuff, and well dried, but declines to give any other advice as to its construction. However, it is now conceded that they can be made by any ordinary carpenter; and we recently saw a very simple one in this city, made of a piece of cherry board, in the shape of a heart, the dimensions being as above, the two little castors being of brass, and placed under the broad end of the heart, while the pencil was placed at the point of the heart.

The author of a volume on Planchette, published in England, gives minute instructions for its use, by the observance of which, he thinks most persons may in time become confidants of its mysteries. It is not maintained by any that all the answers given are true, or that any person, however successful he may be its use, can put implicit reliance in its teachings. There are various theories as to this remarkable little companion, some maintaining that the influence is mesmeric, others that it is electricity, or some unknown connection between the brain or nervous system of the operator and the board so lightly touched by his fingers. There are some, of course, who will attribute it all to supernatural causes, and some who utterly refuse the least credence to any of the mysterious results affirmed.

SPIRITUALISM.

THE Spiritualists claim that Spiritualism is the only true religion, and that it is to reform the world. We do not see how it is possible for Satan to invent a system more fully Anti-christian in all its features than is Spiritualism. Its doctrines are the same as taught by the heathen, which they received from the demons, who claimed to be human spirits. Then, as now, the spirits were opposed to Christ and the religion and doctrine He taught.

Spiritualism offers a shelter to everybody that will help oppose the Bible and its author, and is endeavoring to put down all who attempt to defend them. The warfare is becoming an earnest one, and we have no expectation that it will abate till Jesus comes to set up His heavenly kingdom.

It is claimed that Christ has come to as many persons as there are of those who have embraced Spiritualism, and that there will be no other coming of Christ. Yet it is claimed that Spiritualism is the only true religion. If we did not know it to be a fact, we could hardly be made to believe that intelligent men and women, educated where the full blaze of Gospel light has been shining upon their pathway, could be led to follow the teachings of such lying, "seducing spirits," as are the authors of Spiritualism. Truly we have come to "PERILOUS TIMES."

BE DILIGENT.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him without spot and blameless."—2 PETER 3: 1, 4.

SPIRITUALLY as well as physically we all need some stimulating influence to keep us in a continual and healthy state of activity. For illustration, when a particular object comes in contact with the body, the sensitive nerve receives the impression, and a certain nervous influence immediately conveys it to the brain, which informs us that the object is there, or by

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the force of the will the impulse is transmitted along the nerve to the particular muscle which causes a contraction, as the case may be. So we may reason that the same law and executive power controls our spiritual actions, for the truth of the Gospel must first be brought to our view, and by the power and influence of the Holy Spirit the impression be carried home to the heart to make us feel the force of the truth, and then we are to work out our own salvation with fear and trembling.

Such is the nature of the subject before us. The Apostle brings to our view in this chapter, the important truth of the second personal coming of Christ as an incentive to Christian activity. He does not presume to know the precise time of His coming, but leads us into the fact that Christ will come, and that by certain signs which shall precede His coming we may know that we are in the last days:

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." Upon such "the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot and blameless."

The great theme presented to us in the text is "*be diligent.*" First, to make right your own account with God. It is to be feared that many Christians have unsettled accounts with God, there are many heart-wanderings, many worldly desires, many sins of thought, word and deed that have been committed that are yet unrepented of. Though it be true that "if any man sin we have an Advocate with the Father," yet, I believe that in order to procure God's forgiveness, Christians must confess and repent of their sins. How many times has duty been presented and still been neglected? Christians, all these things you need to repent of, and secure God's forgiving mercy, that you may be found of Him in peace and blameless.

Second. "Be diligent" to make all right between yourself and your brethren. It is the express command of God. "If thy brother shall trespass against thee, go and tell him his fault between him and thee alone." Read, if you please, the 18th chapter of Matthew, and see the principle which God inculcates there, for the rule of our conduct toward our brother. He closes the chapter with these words: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." It is too often the case that *variance* and *dissimulation* get among brethren and sisters, especially when they are a little cold and backslidden. I will relate an incident which came under my own observation: it was a time of religious interest in the church. The deacon's wife, who had been a little on the background, became wonderfully waked up, and saw her duty. She immediately went to every brother and sister in the church where she had any knowledge that all was not right, and did not leave them until all was rectified; and with brokenness of heart, contrition of soul, and humility of spirit, she came before the church and asked forgiveness for her past indifference. There was an example of Christian duty for every professor to follow. Dear reader, whoever you may be, have you aught against a brother or a sister, or do you know that any one hath aught against thee? If so, go thou and do likewise—knowing "if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matthew 6 : 15.

Third. "Be diligent" in prayer. God has made it the indispensable duty of all Christians to pray; though He knows every want, yet he bids us ask.

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"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gate of death;
He enters heaven by prayer."

Did Christians fully realize the power and importance of prayer I am sure they would pray more frequently, and more earnestly, and as the result more good would be done. A good minister of the Gospel was once asked why his labors were so much more successful than the labors of some others. "Ah," said he, "the great secret is, the greater part of my labor is *knee* work." Brethren, we want more prayer to our Father who is in secret, and then He who seeth in secret shall reward us openly. Get near the throne. If God does not send the blessing the first time, go again and let faith be mingled with your petitions, and as sure as there is a God in heaven you shall have the blessing.

"Have we trials and temptations,
Is there trouble anywhere?
We should never be discouraged,—
Take it to the Lord in prayer.

"Can we find a friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness,—
Take it to the Lord in prayer."

Fourth. "Be diligent" to point sinners to the Lamb of God that taketh away the sin of the world. There are multitudes of precious souls that have no hope in Jesus, rolling in the low crimes of earth; their eyes blinded with sin, their hearts hardened, their conscience seared, and they exposed to the vindictive justice of God. Their souls are as precious as ours, and as it is the order of God's law to work, and save souls through human instrumentalities, He calls upon every Christian to go forth into the vineyard and labor for their salvation. "The harvest truly is plenteous, but the laborers are few."

I would by no means condemn those who are doing a little—if it is all they can do. The widow cast in but two mites, yet she gave more than all. The Christian mother may be doing a great work in watching over her children and training them up for God. Some may be called to watch over the sick, and administer to their necessities, or clothe the naked and feed the hungry,—this is all God's work; but the grand object in view of the coming of Christ and the judgment is, to do all within our power for the salvation of sinners.

Sinners! *be diligent.* The time is short. For you Christ died, but unless you repent and believe you cannot be saved. Your sins are many, and it will be a fearful thing to fall into the hands of the living God. The judgment is near: hell yawns beneath your feet, and soon you will be its victim. How sad is your case! You may be called to die—you have no hope—no Saviour to "make a dying bed feel soft as downy pillows are," but all will be horror and despair. Come and cast your lot with the people of God, and you shall be saved in His kingdom. Stay away no longer,—make diligent search for the pearl of great price, and as sure as you get in earnest and search diligently you shall find it. Be diligent, then, to make your peace with God—that you may be found of Him in peace, without spot and blameless when he comes as Judge of all.

Editorial.

THE MODERN MILLENNIUM NOT IN THE CREEDS.

THE oldest, the greatest, the most universally accepted, and, in all respects, the most essential of the Church's reflections of the truth of God, is what is known as *The Apostles' Creed.* As to its substance, if not as to its exact form, it is admitted to be truly apostolic. It has been acknowledged and confessed from the earliest periods of Christianity to the present time, as embodying the faith of the true disciples of our Lord, from first to last. Greeks and Latins, and all Churchly Protestants, receive it as comprehending, in a few simple words, the true and everabiding substance of the glorious Gospel of the blessed God. But it

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knows absolutely nothing of a thousand years' subjugation of the world, and of the wicked, to the dominion of Christ and His saints, prior to His return to judge the quick and the dead. It shows us the Saviour at the right hand of God, the Father, and His coming again from thence, but nothing between, save the common world as He left it, and as He will find it at His return, interspersed with a community of saints—an ἐκκλησία—a body of called or select ones, whose very title settles the fact that it is made up of *the few chosen out from the many*, leaving the great mass of mankind ever outside of itself.

For the first and best three hundred years of the Christian Church, this was the universally acknowledged Creed of Christendom, and none other existed. We have numerous rehearsals of its contents, from the expositors and apologists of those times, all agreeing in substance, and mostly in the very words. We find it in Polycarp's Epistle to the Philippians, who was the personal friend and disciple of the Apostle John. Justin Martyr, also a few years the contemporary of St. John, was familiar with its articles and succession of parts as we now have it. He made its clauses the underlying theses of his Apology to the Emperor Antoninus, and gave paraphrastic recitations of portions of it in his Dialogue with Trypho, the Jew. Irenæus (A. D. 180), in his book Against Heretics, gives it almost word for word, as that Rule of Truth which the Church, throughout all the earth, held and preserved with common care, as the precious legacy derived from the Apostles and their disciples. The eloquent Tertullian (A. D. 199) speaks of it as the apostolic *Regula Fidei*, and rehearses its import in several places, in thorough harmony with its articles as we have them. The Apostolical Constitutions, which also belong to the Ante-Nicene period, give it as the confession to be made at Baptism. We learn from Cyprian (A. D. 258), that it was in use in the African churches in his time. Lucian (A. D. 300) gives it in amplified form as that which was believed by Christians "agreeably to Evangelical and Apostolical Tradition." It has also been collected from the Catechetical Lectures composed by Cyril of Jerusalem (A. D. 350). But, in none of these recitations of the proper apostolic faith can it be for one moment pretended, that anything of a general or universal dominancy of Christians or of Christianity for a thousand years before the return of Christ is to be found. On the contrary, we have conclusive testimony, that such a doctrine was entirely alien to what the leading Bishops and Divines of the Ante-Nicene period received and taught as the true Christian and apostolic faith, and is wholly inadmissible on the theory which they held.

If the Apostles' Creed is in any sense apostolic, then Barnabas, the friend and companion of St. Paul, received and believed it, and had unusual opportunities for a right understanding of its meaning. But Barnabas, in his catholic Epistle, and professedly treating of the things relating to "the last times," after quoting the words in Genesis 2 : 2, "And God made in six days the works of His hands; and He finished them on the seventh day, and He rested on the seventh day, and sanctified it," has these important observations: "Consider, my children, what that signifies, He finished them in six days. The meaning of it is this, that in six thousand years the Lord God will bring all things to their consummation (*consummabit*). For with Him one day is as a thousand years: as Himself testifieth, saying, 'Behold this day shall be as a thousand years.' Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished. And what is that He saith, 'And He rested the seventh day'? He meaneth this, that when His Son shall come, and abolish the season of the wicked one, and judge the ungodly; and shall change the sun, and the moon, and the stars; then He shall gloriously rest on the seventh day. He adds, lastly, 'Thou shalt sanctify it with clean hands and a pure heart.' Wherefore we are greatly deceived if we imagine that any one can now sanctify that day which God has made holy, without having a heart pure in all things. Behold, therefore, He will then truly sanctify it with blessed rest, when we (having received the righteous promise, when iniquity shall be no more, all things being re-

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newed by the Lord) shall be able to sanctify it, being ourselves first made holy. Lastly, He saith unto them, 'Your new moons and your sabbaths, I cannot bear them.' Consider what He means by it: The sabbaths, says He, which you now keep, are not acceptable to Me, but those which I have made; when resting from all things, I shall begin the eighth day, which is, the beginning of the other world."

We do not here insist on the perfect correctness of these views of Barnabas. The Scriptures, indeed, tell us, that he was a "good man, and full of the Holy Ghost;" this, together with his long companionship with the inspired Apostles, and very high place in the Church in its purest days, ought to have some weight in preventing too hasty a rejection of what he so solemnly writes. It is enough, however, for our present purpose, to have it solidly established, as it is established by this quotation, that he fully believed and taught, that the world is to run on, in its accustomed mixed and evil course, till the end of the six thousand years; and then the Son of God, our Lord Jesus Christ, is to come again, to judge the wicked one and his ungodly seed, reform the system of nature, and introduce a Millennial Sabbath of glorious rest and blessedness for the saints, anterior to the final and eternal state. These points settled, it follows with inevitable certainty, that, in *his* learning of the apostolic faith, the modern doctrine, of a millennium of general sovereignty for the Church before Christ comes, not only has no place in that Creed, but can by no possibility come into it.

Justin, also, renowned for his learning sainted for his unflinching confession of his Lord, and celebrated as a martyr to the Christian faith, must have understood the Creed which he so ably defended. He also speaks of John's χίλια ἔτη, and various prophecies relating to it. But, so far from allowing of their fulfilment before the return of Christ and the resurrection of the just, he specifically locates that fulfilment *after* the second Advent, and claims this as the universal faith of all orthodox believers, pronouncing those of a doubtful mind upon the subject "not of the pure and pious judgment of real Christians," at any rate, not "every way orthodox."* With this eminent and learned father, then, and with all those proper Christians for whom he spoke, a millennium, such as modern theologians tell of, was not to be found in the Apostolic Creed, and could not be admitted without a heterodoxical mutilation of the true Christian faith.

Irenæus, the powerful confuter of heresies, whose name has ever been held in the highest esteem in the Church of Christ, again and again rehearsed the faith which all true Christians maintained. The Apostles' Creed he claimed and defended as his creed. But not a word did he ever say about a triumphant culmination of the kingdom of heaven, anterior to the return of the Saviour to raise the dead and judge the world. He believed, with Barnabas, in a glorious Millennial Sabbath, in which the earth is to put on her holy day attire, and all the saints are to be gathered with holy patriarchs, to enjoy the blessedness of a renovated world, preparatory to the eternal enjoyment of God. He also affirmed that this is the teaching of the Scriptures, and was the teaching of the Apostles and their disciples. But, like Barnabas, Papias, and Justin Martyr, he specifically located this glad time *after* the return of Jesus to destroy Antichrist, and to raise the holy dead.† And whether his

* *Dial. cum Tripho*, cap. 80. See also cap. 81; and First *Apology*, cap. 11.

† See *Account of the Life and Writings of Irenæus*, by James Beaven, M. A., pp. 233–255, where the original quotations, in illustration of this statement, are given in full. Also Greswell *On the Parables*, vol. i, pp. 288, 289. Dodgson, in his translation of Tertullian (Oxford, 1854, pp. 121–123) remarks, that both S. Irenæus and Justin M. speak of the millennial glory to be introduced by the second coming of Christ, "as belonging to the full soundness of faith. S. Irenæus speaks of those who 'being *thought* to believe rightly, pass over the order of the advancement of the righteous, and know not the gradations by which they are practised for incorruption,' as 'admitting heretical sentiments' (5, 31, 1); 'sentiments, borrowed from heretical discourses, in ignorance of the dispensations of God, and the mystery of the resurrection of the just, and of the kingdom, which is the

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views were in themselves exactly true or not, the fact that he so taught and believed, arrays his great name against all who would interpolate the Apostolic Creed with the doctrine of a millennium of universal righteousness and peace before the coming again of the Lord Jesus.

Tertullian, that man of rare and sanctified genius, whom Spanheim places "in the first rank of the fathers, in erudition, accuracy, and eloquence," also held the same views as Justin Martyr and Irenæus on this subject, and taught them as part of the common Christian and Apostolical faith. He, indeed, assigns a period of triumph and glory for the saints in the same world in which they suffered for their Lord, and gives its duration as a thousand years; but he is very specific in his representation that it is to embrace all the holy ones that have ever lived on earth, and that it is not to be experienced in the natural or mortal life, but in another, *after the resurrection*, in order to which Christ must first come again as he has promised.* And as he denies that there is to be a millennium of dominancy and glory for the Church in mortal life, it is manifest that he found no such a millennium in the Apostles' Creed, and could not allow of its being put there.

Hippolytus, the distinguished bishop of Rome, the MS. of whose great work *Against all Heresies* was found in a convent of Mount Athos only so recently as 1842, believed and taught in these matters the same as those already mentioned;† thereby demonstrating, that the modern ideas of a millennium before Christ comes did not enter into his learning of the Apostolic Creed, and are wholly incompatible with what he accepted as the proper Christian faith.

The same is also to be said of the great African bishop and martyr, Cyprian, who took pleasure in ranking himself among the disciples of Tertullian. He taught that the dangerous time of the Antichrist had then already begun to draw near; that the sixth thousand years were verging toward their close; that, until the end of this mixed order of things, evil and adversity would abound and increase; and that, when the six thousand years were out, Christ would reappear, destroy Antichrist, and bring a glorious and heavenly millennial Sabbath.‡ With him, therefore, the Apostolic

beginning of incorruption, by which kingdom they who are accounted worthy, are gradually habituated to receive God.' (*Capere Deum*, 5, 32, 1.) He speaks of it as something undoubted, questioned only by 'some *accounted* [but not really] orthodox,' and the opposed views, as novel apparently in the Church, 'transplanted (*transferuntur*) from heretical discourses.' He speaks also of '*some*, essaying to allegorize' other prophecies. (5, 35, 1.) . . . Thus, again, 'All these and other sayings [of Isaiah touching the Millennial state] are without controversy spoken of the resurrection of the just, which takes place after the coming of Antichrist, and the destruction of all nations under him, in which [resurrection of the just] the Christians shall reign in the earth, growing by the sight of the Lord, and through Him shall they be habituated to receive the glory of God the Father, and shall, in the kingdom, receive a conversation and communion and unity of spiritual things with the holy angels.' (5, 35, 1.) . . . In like way, St. Irenæus says, that the righteous shall, *in this their true Sabbath*, have 'a table prepared for them by God' (Iren. v. 33, 2); yet that were no earthly feast. . . . This doctrine Eusebius states to have been the prevailing doctrine in the Church . . . until the early part of the third century; held by most, *questioned by none whose name has been preserved.*"

Dodgson was not a believer in this doctrine.

* See his third book against Marcion, cap. xxiv; *De Resurrectione*, cap. xxv; *Adversus Hermogenum*, cap. xi; *De Anima*, cap. xxxv; and many other places in his works.

† In his interpretation of the Visions of Daniel and Nebuchadnezzar, the following passage occurs: "The first appearance of our Lord in the flesh took place in Bethlehem, under Augustus, in the year 5500; and he suffered in his thirty-third year. And six thousand years must needs be accomplished in order that the Sabbath may come, the rest, the holy day, on which God rested from all His works. For the Sabbath is the type and emblem of the future kingdom of the saints, *when they shall reign with Christ*, WHEN HE COMES FROM HEAVEN; as John says in his Apocalypse. For a day with the Lord is as a thousand years."—*Clarke's Ante-Nicene Christian Library*, vol. vi, p. 447.

‡ See his *Epistles* 58, 8; 59; 61, 3; 63, 15, 16. Also his *De Exhortatio Martyrii*, Preface to

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Creed admitted of no millennium of blessedness and dominion for the Church on earth before the return of the Son of Man.

Clemens Alexandrinus, Melito, Commodian, Victorinus, Methodius, Nepos, Appollinarius, and especially the eloquent and accomplished Lactantius,—all of whom are known to have held and inculcated the doctrine of a Millennial Sabbath preceded by the return of Christ, —also come in as witnesses, that the doctrine of a glorious millennium for the Church *in this life* has no place in the Apostles' Creed, to which they all devotedly adhered, and is in itself alien to the proper Christian faith. Nor is there a sentence in any Church writer, from St. Paul to the Council of Nice, to which the advocates of the modern doctrine of the millennium can appeal as authority for their flattering dream.

We may, therefore, take it as absolutely certain, that no millennium of universal righteousness, holiness, and peace, this side of the return of Christ, was found in the Apostles' Creed for the first three hundred years of its existence, and that its incorporation into the Christian faith is radically at war with the public teachings and belief of all the great apologists, expounders, and bishops of that period, from whom we have this glorious "form of sound words," and whose utterances on the subject have reached us.

Neither did the formation of the subsequent Creeds introduce the slightest change on this topic. Teleological points were not in question in the disputes which originated the deliverances of the great Council of Nice, nor in those which realized their decision in the *Symbolum Quicunque*, which bears the name of Athanasius. Those agitations and consequent enlargements of the Creed had reference to the Trinity, and the Incarnation and Person of the Son of God, leaving the Eschatological portions standing precisely as they had been for the centuries preceding. The very slight verbal amplifications introduced, contain not the least modification of the sense, as always received and understood. After the article of Christ's ascension, and session at the right hand of God, the Apostles' Creed had: "From thence He shall come to judge the quick and the dead;" and the original form of the Nicene Creed has: "and He shall come to judge the quick and the dead;" and the afterwards amended form has: "and He will come again with glory to judge the quick and the dead;" and the *Symbolum Quicunque* has: "Whence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account of their works." The three Ecumenical Creeds are thus a perfect unit, in expression and substance, on this subject. The latter ones only repeat what was in the first, and add nothing one way or another upon our point of inquiry. And as the modern doctrine of the Millennium is not in the Apostles' Creed, but really conflicts with the public teachings of the greatest expounders and apologists of that Creed for three hundred years, so neither can it be pretended that it is in the Nicene, or the Athanasian Creeds.

Neither is it to be found in the Confessions of the Reformation. The Augsburg Confession nowhere contains it, either in its original form, or in any of the ancient variations. It is not in the Catechism of Luther, larger or smaller. It is not in any of the Articles out of which the Augsburg Confession was formed. It is not in the Apology of the Confession. It is not in the Smalcald Articles, or the appended Tract. It is not in the Form of Concord, either in the Epitome, or in the fuller Exposition. It is not in the Confession of Saxony, nor in the Confession of Wurtemburg. It is not in the Confession of the Four Cities, nor in the Confession of Basle. It is not in the Confession of Helvetia, either the Former or the Latter. It is not in the Confession of France, nor in the Confession of England, nor in the Confession of Belgia, nor in the Confession of Bohemia. It is not in the Confession of Scotland, nor in the Articles of the Church of Ireland, nor in the Judgments of the Synod of Dort, nor in the Confession of the Assembly

Fortunatus, and toward the conclusion. On the general prevalence of this view, see Coteler. Annot. in Epist. Barnab., Edit. Oxon., p. 90, *a*.

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of Westminster. And of the entire list of accepted Church Confessions worth a notice, whether ancient or modern, Catholic or Protestant, it must be conceded, that not one of them knows anything of the modern doctrine of the millennium.

SANCTIFICATION.

1 Thess. 4 : 1–8.

The Christian calling, is a call to holiness. The Gospel indeed proposes to us a free and gratuitous forgiveness, and our churches "unanimously believe, teach and confess, that poor sinful man is justified before God—that is, absolved, and declared free from all sins, and from the sentence of his well-deserved condemnation, and is adopted as a child and an heir of eternal life—without any human merit or worthiness, and without any antecedent, present, or subsequent works, out of pure grace, for the sake of the merit, the perfect obedience, the bitter sufferings and death, and the resurrection of Christ, our Lord, alone, whose obedience is imputed to us for righteousness, through the Holy Spirit, by faith in the promises of the Gospel." But "it must not be imagined that a justifying faith can comport with accompanying wilfulness in sin, and violations of conscience. When a man believes to justification, his faith at once becomes active in love. Hence, good works always follow justifying faith, and are certainly found with it wherever it is vital and true; for it is never alone." There never was a more strenuous asserter of an absolutely gratuitous forgiveness and justification of sinful man, than the Apostle Paul. Everywhere, and always, and at all hazards, his preaching was, "that a man is justified by faith, without the deeds of the law;" and that any man, hoping for salvation through his keeping of the law, is "fallen from grace," and Christ is become to him "of none effect." And yet, no man was ever more diligent than he in teaching and preaching the importance and necessity of a pure and virtuous life, or more earnest in "affirming constantly, that they which have believed in God might be careful to maintain good works." He ever insisted that a new creation by grace in Christ Jesus has good works and practical holiness as its end, and that the same is as natural to a state of favor with God, as fruit to a living tree. An impressive example of his endeavors in this direction we have in the Epistle above referred to, which deserves at our hands a devout and earnest consideration.

These Thessalonians were already Christians Paul certifies that they had "turned to God from idols, to serve the living and the true God, and to wait for His Son from heaven." They had received his Gospel as indeed the word of God. And the same did effectually work in them, to the great delight and satisfaction of their apostolic instructor. So much had already been accomplished, that Paul was encouraged to hope and pray that God would establish their hearts unblamable in holiness unto the coming of the Lord Jesus Christ with all saints. But something yet remained as entering into the requirements to this glorious consummation. And that το λοιπον—that remaining matter—was, on his part, that they should be admonished as in the text, and on their part, that they should diligently lay to heart and follow the same.

They were Christians, and had received of the Apostle a knowledge of what pertained to a consistent Christian life. They had also thus far shown an appreciation of those instructions, and a commendable observance of them. And the first thing that Paul asked of them was, that they should increase and abound more and more in their exemplary devotion. Spiritual religion is a growth. Like everything else that lives, it has its infancy and its maturity, and its gradual progress from the one to the other. We may be forgiven at once, and introduced into the Christian kingdom at once; but we can not become mature Christians and ripe saints at once. We need continually to learn, and to advance in experience, and in attainments of all sorts. The Apostle here likens Christian life to a "*walk*." There are many steps intervening between its starting-point and its goal. We cannot step from the beginning to the end at one bound. There must be step after step, day after day, and month after month, and year after, the whole life through. And the first

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item of the exhortation before us relates to a proper and incessant keeping up of this progress in all that relates to Christian character, virtue, and excellence. It is the same to which Peter refers, where he exhorts us to give all diligence to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; and where he enjoins upon us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 1 : 5–7 ; 3 : 18. There is no such thing as standing still in religion. When a tree ceases to grow, it ceases to live; and it is the same with our piety. We must advance. And however strict and faithful we have been in the past, we are to "abound more and more." We are never so established that we can afford to be easy with ourselves, or consent to a relaxation of our prayers, our watchfulness, and our careful keeping aloof from the ways of the wicked world around us. As soon as we begin to think that we now have done, that we have reached a point where we may rest, that so much incessant endeavor so long continued can now afford to be less earnest and less strenuous, we are in great danger of making shipwreck of all that we have attained. Having received how we ought to walk and to please God, we are to become more abundant in our conformity thereto.

And if any are in doubt as to the proper rule by which a Christian is to regulate his life, the ten commandments will tell them. The laws of morality are eternal, and change not with dispensations. And those laws are mercifully embodied by God himself, in what he gave by the hand of Moses from the mountain that quaked and smoked with the majesty of His presence. It is not the law by which we are justified, but it is the law by which we are to judge of what is sinful or acceptable to God, and by which we are forever bound to seek to regulate our lives. And in the morality of that law we are to exercise ourselves, and abound more and more.

The Apostle also particularly admonishes his readers to purity and sanctity of life. He beseeches them to be very careful to "*abstain from fornication;*" that is, from all sexual uncleanness, in thought, word, or deed, and whatsoever in dress, behavior, or association tends to foster or encourage it. This was perhaps the most dominating and debasing form of crime among the population of those times, as it is still where the influences of pure religion are absent. The world, and the hearts of mankind, are full of it, and forms of it prevail where we would hardly deem it possible.

What Paul bewailed in the disorderly church of Corinth, must also be said of modern Christendom, and of churches now, that there are "many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed." 2 Cor. 12 : 21. What he said of the heathen, is alas, too true of many professed Christians, that "it is a shame even to speak of those things which are done of them in secret." Eph. 5 : 12. The guilty ones flatter themselves that no one knows of their hidden impurities, but they are mistaken. The tracks of crime are not so easily concealed even from men, and all is naked and open unto the eyes of angels and of God.

But from all transgressions of this nature, the solemn requirement of our holy religion is, that we keep ourselves clean and pure. "Fornication, and all uncleanness or evil desire, let it not be once named among you as becometh saints." Eph. 5 : 3. These are "works of the flesh," everywhere fearfully anathematized, and than which there are none more destructive of all moral sensibility, more profoundly at war with the Christian calling, or more full of guilt and misery. If there is anything upon which ministers, physicians, teachers of morals, and conservators of the bodies and souls of mankind, need to speak, it is upon the dreadful criminality of indulgence in this class of sins. And as far as these words may be heard or carried, we would say most earnestly, in the name of Jesus Christ: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul;" 1 Pet. 2 : 11 ; for "neither fornicators, nor idolaters, nor adulterers, nor self-defilers, nor abusers

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of themselves with mankind, . . shall inherit the kingdom of God." 1 Cor. 6 : 9, 10.

It is further urged by the Apostle, "that every one should know how to possess his vessel in sanctification and honor." The meaning of this peculiar language is much plainer in the more accurate translation of Conybeare and Howson, in these words: "And that each of you should learn to get the mastery over his bodily desires in purity and honor; not in lustful passions, like the heathen who know not God." The conception is the same as that where Paul says: "I keep under my body, and bring it into subjection;" more literally, "I hit my body under the eye, and lead it about as my slave." 1 Cor. 9 : 27. The idea is, that, instead of serving divers lusts and pleasures, and thus making one's self a slave and worshipper of the body and its appetites and desires, we are to learn to subdue and master it, and to bring it into a pure and honorable service above and beyond its own miserable pleasure. As a servant in subjection, the body is a great and noble instrument. It was in it that our redemption was wrought by the Son of God. It is not to be despised as evil, nor is separation from it to be wished. But as a master, it is a tyrant and a destroyer. Our great business, therefore, as Christians, is, to learn to subjugate it to purity and holiness—to make it the instrument of a useful and honorable life—and to conquer it to the service of God, instead of allowing ourselves to be enslaved by its lusts and appetencies. The fact is, that most people live only for the body. They have no higher object of absorbing desire, than to serve the body—to feed and pamper it—to clothe and adorn it—to gratify and please it—to have everything comfortable, easy, pleasant, and good for it—no matter who is made to suffer, or whatever other interests, of their own or others, are sacrificed. This is true of the heathen, who know not God; and it is, alas, only too true of many who know better, and of whom better things are expected. The Gospel demands of us to present our bodies a living sacrifice, holy and acceptable unto God. There is not an item of bodily ease, not a pleasure of life, not a comfort or enjoyment in this world, which we are to esteem too precious to be surrendered upon the altar of our Lord. We had better any time forego all earthly good, even to the laying down of life itself, than lend ourselves to sin and wrong for the poor momentary comfort or pleasure it may give us. And to school ourselves to such an inflexible sovereignty of right and honor over all corporeal lusts and appetites, is what the Apostle here enjoins as the duty and office of every one who would be a Christian.

Still further does the Apostle lay upon Christians to be strict in regarding one another's rights in all these things—"that no man go beyond or defraud his brother in this matter;" not in general "any matter," but as the original is "in *the* matter," that is in the particular matter of his own carnal indulgence. The meaning is, that no Christian is to be guilty of stealing away to his own pleasure the companion, child, or ward of another; no, not even though otherwise lawful wedlock be contemplated, and much less unlawful; and that it is sin for us to beguile or entice away an object of affection from a father, mother, guardian, or natural protector, in whose care, oversight, or possession that object properly belongs. Marriages, without the knowledge and consent of parents—runaway matches—and all clandestine arrangements for the furtherance and gratification of carnal love, against the will and authority of those who have a right to a voice in the matter, are here forbidden, both in the parties themselves, and in those who may favor and abet them. They involve a species of fraud, injustice, and overreaching, in which no Christian is allowed to have a hand.

And for all this the Apostle alleges the unmistakable will of God himself. "For this is the will of God, even your sanctification." Nor can there be any doubt upon this point, much as materialists and sensualists may plead the law of their nature as an excuse for their uncleannesses and crimes.

In every manifestation which God has made of Himself, in His communications with men, He has shown that His will is to have us free and pure from all sensual debauchery. To

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whatever epoch or dispensation we look—Patriarchal, Jewish, or Christian—the intimation is the same. It was nothing else but the prevalence of a sensual and carnal spirit before the flood, which brought on that terrible catastrophe, in which all the world except eight persons, perished. It was just "when men began to multiply on the face of the earth, and daughters were born unto them, and the sons of God saw the daughters of men that they were fair, and took them wives of all which they chose," that it repented the Lord that he had made man, and that his great judgment was let loose for their destruction. The Saviour's own account is, that "they were eating and drinking, marrying and giving in marriage"—driving the trade of sensuality and carnal pleasure as the great study and business of their lives—"until the day that Noah entered into the ark, and knew not until the flood came and took them all away." Matt. 24 : 37–39. And from the floating and putrefying carcasses of a drowned world, comes the proclamation: "*This is the will of God, even your sanctification.*" When the Lord called Abraham, and set apart his descendants from all other people, he said unto them: "Ye shall be unto me a kingdom of priests, a holy nation;" and thundered it into their ears from Sinai's flaming brow: "Thou shalt not commit adultery;" and prescribed in all their ceremonies: "Be ye holy, for I the Lord your God am holy;" and ordained in their law, in connection with the horrid catalogue of unchaste sins: "Whosoever shall commit any of these abominations, even the souls that commit them shall be cut off;" and flamed through all their history, in the wilderness and in Canaan, the same great truth: "*This is the will of God, even your sanctification.*"

Sodom, the unnatural brutality and uncleanness of whose inhabitants has linked its name to certain otherwise nameless crimes, went down in fire and flood, principally on account of its base unchastity; and from the still gurgling sea of death and salt, at the bottom of which it lies, the voice of judgment mutters to this day: "*This is the will of God, even your sanctification.*" As to the Psalms, David has given the keynote of all their teachings on this subject, where he cries: "Create in me a clean heart, O God, and renew a right spirit within me." As to the prophets, Isaiah speaks the voice of all of them in those pungent words of the Almighty: "Wash you, make you clean; put away the evil of your doings from before mine eyes." As to Jesus, the tenor of all his communications was: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect." As to the Apostles, they all unite in their Epistles, in the common testimony, that "God hath not called us to uncleanness, but unto holiness." And, up to the last chapters of Revelation, we still hear it resounding, that "the abominable, and murderers, and whoremongers, shall have their part in the lake which burneth with fire and brimstone;" all attesting that "*This is the will of God, even your sanctification.*"

And what God has so fully declared in his word, so fearfully re-echoed by his providence, is equally manifest in the institutions of his grace. Why has he given us a Saviour at all? and why did he manifest in him a human life so pure and spotless? and why has he arranged for us a system of truths so thoroughly adapted to wean from sin to purity and righteousness? and why has he appointed his Church with its vows of renunciation of all sinful desires of the flesh, its sacrament of washing from unrighteousness, its supper of communion with the heavenly Jesus, its ministerial economy of watchful discipline, and the Holy Ghost inwrought and embodied in the whole, to help our infirmities and to renew in us the image of Him who created us? but in token and proof of that, "*This is the will of God, even our sanctification.*"

From all this it is sufficiently manifest that Christianity is a pure religion. It proposes purity and a chaste and continent life as its end and object; it furnishes the graces and means for the attainment of such a life; and it obligates and binds its professors to such a life, on pain of the avenging wrath of Almighty God. It is a great and joyous calling which it brings

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to us, offering free and unspeakable treasures of forgiveness and grace; but it is a calling to cease forever from all uncleanness, lechery, incontinence, fleshly defilements, and lusts—a calling to holiness, purity, sanctification, likeness to Jesus and to heaven. And of this "holy calling" to such sanctity of life, have we, as Christian people, been made partakers. And if we dare to hope for salvation at all, that hope is inexorably linked with these binding requirements to purity and holiness of living.

What then has been our answer to these demands of God and His Gospel? Have we, indeed, come out from the dominion of a mere heathenish and sensual life? Have we really "escaped the corruption that is in the world through lust?" Having been called with a holy calling, has it been our studied aim, effort, and growing desire daily to become more holy? Or have we been living this while under the dominion of vile affections, adding to the condemnation of nature the greater condemnation of abused grace? Oh, it is a fearful thing to be wearing the Christian name, and enjoying Christian privileges, and yet to live in the impurities and uncleannesses of unsanctified nature—to take to ourselves the hopes of salvation without purifying ourselves, as our Lord and God is pure.

HOW TO REGARD THE LORD'S COMING.

To most people, the doctrine of the near coming of Christ is only a terror and an annoyance. They do not wish to think of it. They would rather not hear about it. If they could have their own way, they would prefer that Christ might never come. The young mother looks upon her child, and would like that day at least postponed until she can see him a man, and settled in the world. The statesman, who has spent his years elaborating systems of reform, is offended with the idea that this present order of things may close before his schemes are tried. The politician in his zeal for his country, because being enriched by his country's favors, cannot endure to think that his patriotic devotion is likely soon to be needed no more. And the self-seeking preacher, the hypocritical professor, the Pharisaic humanitarian, is particularly sensitive to the dangerous fanaticism of those who venture to read aloud God's word with reference to the signs of the Saviour's coming, or undertake to compare them with the actual state of things around us. And all who live as if this world were man's highest portion, and spend their energies in pursuit of its pleasures, honors, and possessions, cannot for a moment anticipate Christ's speedy coming without the deepest deprecations. Luther well read the human heart when he said, "There be very few who would not rather that the day of judgment might never come."

But this is not the way in which our Saviour would have us affected by this subject. It is indeed a terrible thing for the guilty, and is meant so to be, that it may break up their false security, and arouse them to repentance and a better life; but it is designed to be a joy and consolation to all true believers. It is intended to be a thing of precious promise and of glad hope to them. Yea, and with all the terribleness with which it is to be attended, with all the fears of the timid and faint-hearted, with all the petulance and impatience with which it is viewed by the sensual and the worldly, and with all the alarm which it has for the unsanctified and the guilty, the day of Christ's coming is really a joyful day, a desirable day, a blessed day,—which every member of Christ may well wish to come as speedily as possible. And so the Saviour describes it in sundry places. "When these things begin to come to pass." He does not propose to us to become alarmed, nor tell us to tremble and be afraid, nor admonish us to be dismayed, as if some terrible calamity were about to befall us; but He commands us to "look up," and lift up our heads, in peaceful anticipation, and in glad longing for the speedy accomplishment of all that has been foretold. All alarming fears He would have us lay aside, and joyfully believe that it is our redemption that is approaching.

It is indeed, a solemn and startling thought even for good people to entertain, that we have

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come to, and are daily treading on, the very margin of the day of judgment. Yet there is reason to believe that it is the truth. Luther, in his day, maintained that all the predicted signs had already appeared; and they have been tenfold intensified since his day. There is nothing now that we can see that remains to be fulfilled before the predicted coming of our Lord. All the dates, by the best light the Church now has, are in their last years. The increase of knowledge, inventions, enterprise, revolution, earthiness, unbelief, apostasy, scoffing, surfeiting, and running to and fro, with the signs in sun, moon, and stars, foretold by prophets, apostles, and Christ himself, as bordering on the end, has taken place. Men of learning, piety, and soberness of mind, in all sections of the world, are giving it out as their profound conviction that the time has about come, and that any of these days or nights the judgment scenes may be upon us. And cold and dead must be the heart that can realize the idea without being thrilled through and through. But still, whilst it should kindle every spiritual energy into flame, and beget in us the most devout watchfulness, there is nothing in it to cause dismay to the true Christian. Have we not had enough of the aches, and ills, and losses, and bereavements, and death scenes, and funerals, and graves, and battles with sin, error, and death, which are our inheritance in this present world? Have we not seen enough of the curse, experienced enough of it, to wish to feel now the glory of deliverance,—to desire to look upon the earth once in its Sabbath dress—to be anxious to see these thunder-riven hills transformed with Edenic beauty, and this long downtrodden creation relieved forever of all its groans and miseries? What is it that Jesus has bid us pray for when He teaches us to say: "*Thy kingdom come; . . . Deliver us from evil?*" What, but the interference of His own Almightiness to lift us out of this state of conflict, imperfection, sorrow, and trial? And "when these things begin to come to pass," shall we suddenly alter our petitions, and say: "*Let* NOT *Thy kingdom come!*" or, "*Let it not come* YET!" What is the day of judgment but the day of the coming of the kingdom? Doth not the Saviour say, "When these things," these foregoing signs, "begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh;" that we should know, when we see these things come to pass, "that *the kingdom of God is nigh at hand?*" How, also, did St. Paul view that day? Have we not his words to show us in what manner we should contemplate it? "There is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. 4: 8. Has he not moreover told us, that it is part of our highest consolation, while in this vale of tears, to be "looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ"? Tit. 2: 13. Wherefore, then, deny our faith, and let go our profession, at the very moment when we are about to enter upon the possession of its eternal fruits and promises? Terror and trepidation, at such an hour, and at such a prospect, Luther pronounced suspicious and unfavorable symptoms, which pertain rather to the unrenewed and the lost, than to such as have been washed in the Saviour's blood, and justified by faith in the word of His Gospel. He that cometh is not an angry tyrant, nor a relentless foe, but our own dear Lord and Redeemer, who loved us unto death, and whom we profess to love, coming to receive us into His own everlasting glory. Shall we trust in Him now, and believe that He has satisfied for our guilt, and not continue to trust in Him then, when He is about to be revealed as our eternal deliverer from every remaining evil? Let the wicked tremble, and those be in anguish who have never consented that He should be their Saviour; but as for those who have tasted of His goodness, let them look up, and lift up their heads.

And if the indications of the nearness of that day were even far less than they really are; if, instead of the great mass of evidence from fulfilled prophecy which we have to show that our Lord's return is at hand, we should be able only to refer to a few particulars pointing in that direction; it ought to fill us with rejoic-

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ing. The fewest weeds, floating upon the sea of time, indicating that we are drawing toward the continent of glory,—the smallest flowers here and there, however fragile, if messengers of the approaching spring-time of immortal blessedness, ought to awaken in us emotions of the intensest gladness. And now that the signs are so numerous, and daily becoming more and more intense, shall we not note them with joyous hearts, and rouse us up as men who really expect to be saved?

THE BOOK OF LIFE.

The Bible, to all its other excellencies adds this, that it is *The Book of Life*. It is not only a basket of silver network, but it contains apples of gold. It is the record of glad tidings to a perishing world, a message of joy to all people. In it, Wisdom hath mingled her wine, and slain her fatlings, and furnished her table and calls all the hungry and needy to come and partake. The entrance of its words giveth light, and imparteth understanding to the simple, and maketh wise unto salvation. It is a balm from Gilead for the sick, oil for the bruises of the wounded, reprieve for the prison-bound, and bread for them that are ready to perish. Its different books are but so many angels of mercy, carrying contentment into the abodes of poverty, enabling even the children of want to lift up their eyes to God who ordereth all things well, and to eat their scanty meals in peace,—staying the hearts of the persecuted and oppressed, causing them to rejoice and sing under the yoke, at the stake, and in the hottest of the fires, as on their passage-way to crowns immortal in the world to come,—calming the minds of the fevered, mollifying where all earthly medicines fail, and kindling glad hopes of recompense yet to be revealed,—lighting up comforts in the breasts of those that mourn for their dead, and assuring them of blessed reunions in a better life,—and kindling even the dying eye and inspiring the dying heart with thoughts of speedy triumph, causing lips already closed for death to open once more in utterances of victory.

We may talk of the venerable age of the Bible, and its scientific accuracy, and its literary beauty and sublimity, and its wonderful influences upon the ideas, laws, governments, and general order of society and mankind; but it is all nothing in comparison with the spiritual good and immortal hopes and consolations which it begets in those who receive it as a message from their God. Are we voyagers upon a troubled and dangerous sea? Here is a chart by which to steer in safety to the happy shores. Are we soldiers, beset with foes and required to endure the shocks of battle? This is an armory from which all needed weapons may be drawn at will, and by the right use of which we may hew our way to immortal triumph. Are we pilgrims and strangers, worn and weary in our search for the home from which we are exiles? In this book gush out the pure, fresh waters of life, the cooling shades from the Rock of salvation appear, and the guiding word is heard from pilgrims in advance, to cheer and encourage us till we reach the mansion of our Father. Indeed, it is beyond the power of language to express the excellency and richness of spiritual treasure which we have in this Holy Book. It is the miraculous cruse of the Shunamitess which never exhausts. It is the wand of Moses which swallows the serpents of life, and parts the sea of trouble, and brings forth waters in the thirsty wilderness. It is the ladder of Jacob on which our spirits ascend to commune with God and angels. It is the telescope of faith by which we look on things invisible, survey even the third heavens, and have present to our view what is to be in after-ages. It is the chariot of Elijah in which to ride up the starry way to immortality, unhurt of death. It is the channel of the Almighty Spirit as it goes forth for the sanctification of the race,—the very gulf-stream of eternal life as it pours out for the resuscitation of our wilted and decaying world.

Most wondrous Book! Bright candle of the Lord!
Star of eternity! Only star
By which the bark of man could navigate
The sea of life and gain the coast of bliss
Securely! Only star which rose on Time,
And on its dark and troubled billows still,
As generation, drifting swiftly by,

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Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye!

A dreadful eclipse it would be to the world of letters and thought, for the Bible, and what it has done for man, to be blotted out. But that were nothing to the moral and spiritual night that would go along with such a calamity. Besides carrying away with it a vast proportion of the intellectual and moral life of the last eighteen centuries, it would silence every preacher of salvation, and abolish at once his office and his text. It would stop every work of mercy and plan of philanthropy in the world. It would transmute into a lie all our fond anticipations of the return of Jesus to renew the world, restore our dead, complete our salvation, and bring us to an eternal heaven. It would hush forever the glad tidings with which men have comforted themselves for these many weary ages. It would put out the mother's hopes of her dead babes, quench the wife's fond desires for her husband's everlasting peace, destroy the widow's consolation as she lingers by the grave of her buried love, and extinguish the matron's last comfort as she trembles on the verge of eternity. It would take with it all the reliefs and blessedness which prayer in the name of Jesus gives, and leave the sinner without pardon in the extremities of life. It would take away the last appeal of the slave against his oppressor, remove the last check of tyranny, and lift from the wicked hearts of men the last restraints, giving carnival to every lust and play to every passion, without correction, without limit, and without end! We stagger, and are horrified, at the mere idea of the loss that would be inflicted. Chills run down our pulses at the contemplation of the despair and wretchedness which would ensue. It would be the destruction of THE BOOK OF LIFE.

JOHN THE BAPTIST'S CONFESSION.

"And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No."—JOHN 1: 20, 21.

THIS record of John is full of interest and important suggestion. He "witnessed a good confession," which every man, and all men, may well study and imitate.

1. "He confessed, *I am not the Christ.*" This is a hard confession for poor disordered human nature. Though the symptoms of death and damnation are working in every part of it, and searing the world and the lower creation all around it, it is still pervaded with the idea that it can yet be its own saviour. Progress in human science, enlightenment through human wisdom, and the efficacy of human works, prayers, penances, and virtuous endeavors, are the natural man's hope. He may be willing to take the baptism and reform of John, with it to gild and exalt his own pretensions, but he is offended with the idea that he is only "wretched, and miserable, and poor, and blind, and naked," notwithstanding all his endeavors, apart from the proper Christ, the only Saviour of sinners. True religion is not the culture and polishing of the old carnal nature, but the condemnation and utter destruction of it. It is not the putting of new wine into old bottles, or the sewing of new cloth into an old garment, but the entire repudiation of the old man, and the implantation of a new one, which proceeds only from Christ. And he who has no higher conception of sanctification than the gradual improvement of the old Adamic nature, is yet as far from salvation as these priests and Levites, who were ready to take John as the Messiah, in preference to Jesus. "That which is born of the flesh is flesh;" and with all the efforts of men, individually, socially, or politically, it will forever remain the same corrupt thing that it was at its birth. Its proper end is the grave and perdition. There is no hope for it but in the new, pure, and perfect life derived from Christ Jesus, by means of His atonement, grace, and ministrations of power. And he who has not been brought to see, feel, and acknowledge this, both in the sphere of the individual soul, and in the sphere of the community and the race, has not yet reached that important and indispensable confession of John: "*I am not the Christ.*"

The truth is, that we are all, at our best estate, mere helplessness and vanity. All our

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intelligence and attainments—all our reformations and services as good citizens and members of society—all our doings for ourselves, and the improvement of our fellow-men—can neither save us, nor save any one else. It may be humiliating for us to admit it, and it so offends the natural heart that thousands and millions stumble at it; but that does not alter it. We are not the Christ. He does not come out of us, or out of our endeavors and achievements. No progress or culture of the old Adam can produce Him. And all our finery of virtue, wisdom, fame, and doings, are mere adornments of death, and garlandings of what is doomed to destruction, apart from the Christ that cometh from heaven, to atone for us by His blood, and to deliver us by His power. Neither can we at all find and receive the Christ to our proper peace, until we have honestly and intelligently made this unequivocal confession. In this, as in many other things, John is our pattern and teacher.

2. He confessed that he was not Elias, nor any other of the old prophets returned to the world. He had, indeed, exhibited "the spirit and power of Elias," and was, in some sense, that "Elias which was for to come." Matt. 11: 14. But such wrong conceptions were in the minds of his interrogators with reference to the office of Elias, as also of that other prophet of whom they dreamed, that he answered with equal clearness upon these points, that he was neither the one nor the other, as they were looking at the matter. He was indeed "a prophet; yea, more than a prophet," but not in the sense, and for the purposes, they were ready to receive him. His mission was simply to point out the Christ, and to turn the attention of men to the Christ; whereas these priests and Levites wished rather to build themselves up on his personal dignity and fame, and to use him as the organ of their own glorification. Ah, the deceitfulness and treachery of the human heart! These will show themselves in the most sacred things, and put on the most pious garbs. To have such great prophets whom we can call our own, to have such popular and famous ministers, to be united with such a great and mighty Church, to have such wonderful revivals, as the results of the agencies we acknowledge or send: this pleases and delights the natural man. Whether the Christ is acknowledged and embraced or not, that is another question. Let Him pursue his quiet way if he chooses; or, if He becomes too pressing in His demands, let Him be scourged, and crucified, and put out of the world; what matters that, if Elijah is our leader, or some resurrected prophet is our head! Give us some Elias; give us some dead prophet of whom the books tell so famously; give us the powerful preacher of the wilderness only; and we are content, whatever may become of that man of Nazareth! Men forget that all the Moseses, Elijahs, Isaiahs, and prophets, and preachers, in the world, or out of it, however illustrious and mighty, are nothing, and worse than nothing, except as they declare and conduct to the one only Christ. Here also, then, the example of John comes in as our pattern, teaching us to renounce all claims, all proposals, all prophets, all prophecies even, save as they exalt the Christ, and set Him forth, and lead to a right acknowledgment and acceptance of Him. As John was neither Elias, nor any other prophet, to them that refused Christ, so neither are all our boasted possessions, of the past or the present, of the Old Testament or the New, however precious or sacred, of any worth or reality to us, so long as they come between us and our true Saviour. It is only the obedient reception of the Christ, that makes even His own prophets true prophets unto us, or their sublime missions of any avail to our souls.

3. John looked to Jesus, and, seeing Him, he confessed Him as "the Lamb of God that taketh away the sin of the world." He had lived a most self-denying, abstemious, and devout life; but still he needed Jesus, the sacrificial Lamb of God. He had preached repentance and reformation, and multitudes had earnestly embraced his teachings and submitted to his baptism; but still they needed to "behold the Lamb of God." Jesus, Jesus, only Jesus, can do helpless sinners good.

Reader, hast thou learned to realize that no works of thine, no prophets, no wisdom, no ceremonies, no reforms, can ever save thee?

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The Prophetic Times.

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Special Contributions.

THE EIGHTH AGE.

THE ages are God's great divisions of time, and the past ages were the demiurgic or genesic days—the days of the first chapter of Genesis. The seventh is the passing one, and it is the only one of which evil is predicated. It commenced soon after the creation of Adam, and has emphatically been an *evil* age. The word of God also shows us, that beyond the present, there will be an endless succession of ages—that they will be God's grand divisions of eternity. The coming one will be the eighth; and of it we wish to say a little.

With reference to the future ages, the word of God says but little, but that little is enchanting. It is calculated to draw our hearts away from earth, and lead us most ardently to desire and seek to attain to the coming age. All the revelations of the future are dark, but in them we can see glimmerings of such glories as eye has never seen, ear never heard, nor heart conceived—godlike glories. Either to be the kings, or to be natural-born subjects and citizens of that age will truly be glorious.

Perhaps, the fullest descriptions of the eighth age, are to be found in the twenty-first and twenty-second chapters of Revelation. And, yet it may be more proper to say, they give us descriptions of the capital, the metropolis, the city of our God, the city of the age, than of the age itself. They tell us more of the glories of those who have been redeemed out of the seventh age, than of the restored human race, the natural-born citizens of the eighth. Other portions of the word of God tell us very little of the glories of that age; and that little is inferential rather than direct. The blessed Book teaches us rather, what we must be, in order to attain that age, than what the restored earth, and our restored race will be—what we must do to be saved, than what the second Adam will do in the great restitution. The great lessons of the Bible are for the present, now, to-day, rather than to-morrow, or the great future.

And yet the thought occurs to me, that as Peter informs us, Acts 3 : 19–21, that all the holy prophets, since the commencement of this age, have spoken of the restitution, it must have had a wonderful importance in their estimation; and if all have spoken of it, why may not most of them have written of it? Perhaps the great difficulty lies in our ignorance of what they have written. Our greatest difficulty may arise from the want of a careful, prayerful examination of what God has given us on this subject. The revelations of the great unfulfilled future, to be understood, need to be very carefully and prayerfully studied—more so than we are in the habit of giving the Book of books. For wise reasons, the great future is darkly revealed, often enigmatically. Scripture must be compared with Scripture, and the great Father must teach us, or its truths will escape our notice. The careless reader may see that the present is to be succeeeded not only by a coming age, but by ages of ages—an endless succession of ages; but he can see but little in them. Perhaps they are a blank to him.

It is reasonable to suppose that as the eighth age will far transcend the millennium in glory, so each succeeding age will transcend the preceding one. Indeed I know not why, from age to age, there may not be a rapid and eternal

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increase in glory—that in every sense, there may be an eternal increase. What then will the distant ages of eternity be? How indescribably glorious! How worthy of Him, all of whose attributes are perfect and infinite.

There are, doubtless, a great many things in the word of God, which are generally ascribed to the heavenly state, that more properly belong to the millennial, or the glories and enjoyments of those of the seventh age, who have part in the first resurrection, and who will reign during that period. If so, those passages only refer to the dawn of the eternal glories—to the twilight that precedes the morning of the glorious ages. They will truly be such as eye hath not seen, ear hath not heard, nor heart of man begun to conceive, and yet they will be but the mere beginning of the great coming glories. They will be as nothing in comparison with what shall be.

The eighth is spoken of in the word of God, as the coming age, the future age, &c. Sometimes by way of contrast with all the past, it is emphatically termed the age, and the age of the ages. Compared with all the past, it will be an age of ages—incomparably the best of all. During the first six ages, earth had no created, moral, intelligent head. The lords of earth were brutes. In precedence, one brute race gave place to a coming one, which was greater. But though there was a continual advance, those that had the pre-eminence were still only brutes.

The seventh age has had an intelligent, moral head; but, ah, sin has made him an immoral head. Sin has made him a tyrant, and if not a brute, brutal, one who has spread misery, misrule and ruin before him. It has therefore been an age, in which there has been a fearful prevalence of evil. Hence Inspiration has emphatically called it an evil age. Satan is said to be its god. Its influences are spoken of as evil, and we are forbidden to love it.

With the seventh age, evil shall cease to exist on the earth. Evil will only be a thing of the past. Everything in, and connected with the coming ages, will be worthy of Him, who is infinitely good. God's oath by Moses will be fulfilled, "As truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14 : 21.

The eighth being a restored age, there will be no more the curse. In consequence of the curse, man has known what fatigue is, and often has known want and famine. Then though there will be no more idleness, there will be no fatigue—no labor with weariness. His subsistence will not then be gained by the sweat of his brow. His food and earthly necessities will cease to be precarious. There will be luxury in providing, as well as in enjoying that that is provided. As it was in Paradise, labor and everything else will be sweet. Then no sweet will have a snare, no honey a sting, no rose a thorn, no pleasure dashed with bitter bowls.

As it will be a restored age, we may suppose that those who will not have put on immortality, will be in a state similar to that in which man would have been, if he had not sinned—that those born during the eighth age, will be in a state similar to the intelligent inhabitants of unfallen worlds, who have not put on immortality. All unfallen intelligent beings in due time put on immortality—have spiritual bodies given to them, and, doubtless, it will be so with those who are born during the coming ages. The complete restitution will not be effected before the commencement of the eighth age. Hence we may call it a restored age.

If man had not sinned, we know of no possible reason, why there would not have been a succession of generations beyond the present age; and if the restitution is truly a restitution, I know no reason why there should not be restored to the race all that had been lost by the fall,—that the second Adam should repair the ruins of the first. Anything short of that would not be restitution. If so, in it the race will be put upon its primeval footing never to fall again.

Scott says of the original word rendered restitution, that it means the restoring of a thing again to the state from which it had fallen. Greenfield renders it, "A restoration of anything to its former state." To know what the restitution will be, we only need to know what all things were, when they came forth pure from the hands of their Creator; and then con-

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sider what prophets say shall be restored. All that prophets say shall be, will be restored to their original state. A careful examination of their writings will show that there are comparatively few things that will not be restored.

It is in view of the restitution, that creation travails in pain, with outstretched heads (*apokaradokia*) awaiting the redemption of the body, and the revelation of the sons of God. Rom. 8: 19–21. When the restitution shall have taken place, creation, with few exceptions, will be as it was before the blight of sin was felt. Then the second week of creation, the eighth genesic day, the next work-day of God, will begin; and the work of creation will go on, and be perfected. The restitution, doubtless, refers to races and not to individuals.

As was the human race, and as was every race that shall be restored, when they came forth from the hands of their Creator, so shall they be on the morning of the eighth day, or coming age. All will again be Edenic, pure, holy, worthy of God. Again there will be nothing to hurt, nor destroy; and the earth itself shall be as when sin had not blighted it. I do not say they will remain so, no, far from it, for the great Creator says "Behold I create all things new."

To say the restitution is something that is to be fulfilled to any individuals of past generations, is not correct. Upon past generations of brutes, we have reason to believe the oblivion of the grave will forever rest. To past generations of men, it cannot apply, for a portion of them will be forever lost—not restored, but lost; and another portion will be more than restored. To say of a man who will be resurrected, glorified and more than angelized, that he will be restored to the unfallen, the Adamic state, is far from being true. Oh, that will fall far short of the glorious, blessed, eternal truth. An exaltation awaits those who have been redeemed out of the seventh age, far above anything to which creature has yet been raised—far above that which Gabriel has, or ever will attain. To the redeemed from among men of the seventh age, awaits the nearest approach to the divine. "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21. "And the glory which thou gavest me, I have given them." John 17: 22, et al. No unfallen being, ever has been, or ever will know what it is to be exalted to a copartnership with Christ on His throne, and to a coheirship with Him in His dominion. Ah, it is more than a restored right of the race, it is a blood-bought right of the redeemed—a peculiarity of the redeemed, and not something which they may may enjoy in common with the unfallen and the restored. Oh, if blood-bought rights are so peculiar, so glorious and so God-like, what must their loss be? What the state of those who neglect, reject and trample under foot that blood?

The race being restored, there will be a succession of generations, just as there would have been beyond the seventh age, if man had not sinned—just as there has been, perhaps, in unfallen worlds. This would seem to be a natural and necessary consequent of the restitution.

The first thing that arrested our attention and caused us to think of the possibility of a succession of generations beyond the present age, was the language of the Apostle Paul, Eph. 3: 21: "Unto him be glory in the church by Christ Jesus (*eis pasas tas geneas tou aionos ton aionon*), for all the generations of the age of the ages." It is a mystery why our translators should have rendered *gènea*, age, for certainly it never means it, nor anything like it; but always generation or some kindred idea. The very derivation of the word is sufficient to show that. The word is very frequently used in the Greek New Testament, and our translators have not in a single instance rendered it age, except in this place, and in the fifth verse of this chapter. Like other translators, they have almost universally rendered it, generation.

If then the Apostle meant what he says, there must be a succession of generations. Though the idea at first staggered us, it was so different from anything we had ever been taught, and we could not understand it, yet we could not—dared not doubt. We also found

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other passages, which could not be explained on any other principle of interpretation.

The idea may be repulsive to some, but unfallen worlds have had their succession of generations, and if man had not fallen, ours would have had its, why then may not a restored world have its? Why may not that which was appropriate to Paradise before the fall, be to Paradise restored? Had it not been for sin, there would have been no thoughts connected with the idea, but such as are proper to the most exalted state of holiness. But mark you, I am not now speaking of a single one of the redeemed out of the seventh age, but of the restored race—of humanity restored—of humanity as it was before the fall, and will be again. It can be no more gross, carnal, sensual and improper for one holy world, than for another—for a restored, than for an unfallen race.

As there is, doubtless, an analogy running through all worlds, we can conceive of no one, whose inhabitants have not been increased by generation. We have reason to believe there is no world, all of whose intelligences, have, in any sense, been created adults. The restored race will enjoy the rights and privileges of the age by natural generation. They will be born into it, as we have been born into, and enjoy the rights and privileges of this century, or as we are born into this age, and suffer all the consequences of it. But for us, who have been born into this age, to enter into, and enjoy the coming one, we must attain it through grace. We have no birthright inheritance to it; but if through the blood of the Lamb, we attain to it, ours will be a most glorious inheritance and privilege. Therefore to us, the all-important question is, Have we accepted of the grace brought to us by the revelation of Jesus Christ? Is Jesus Christ all our trust, and all our hope? Or are we, for the sake of enjoying this evil, this transient age, neglecting and rejecting the whole purchase of the Saviour's death?

As the eighth will be a restored age, sin and all its effects will be forever removed. Sin removed, the great source of sorrow and suffering will be gone. One of the consequences will be, earth will cease to be a vale of tears, the abode of suffering, the land of death. There will be no more sorrow, sighing, suffering, pain, sickness and death. Sin and its effects will no more be seen or felt. All will again be Paradisiacal. God's will will be done on earth as it is in heaven, The earth will be full of the glory of God. Amid the perfecting and the creations of the eighth genesic day, may we not say more full of God's glory than ever it has been. Earth was once a loyal member of the great family of the heavens—a loyal province of the one great kingdom of God. By a sad revolt, it has seceded, but when the rebellion will be perfectly quelled, it will again be restored to that great brotherhood, so that it will as really be heavenly as any other world.

That the curse and all the effects of sin will be effectually and forever removed from the earth, is evident from many passages of the word of God. Indeed few truths are more plainly taught. It will be as it was, and all that is upon it, will be as they were before the blight of sin was felt. I do not say it will remain so, no, far from it, for progression is the order of the universe—the order of God, and we know not why it may not be so forever. It is hard to comprehend the idea of eternal progression. So almost everything is incomprehensible to the finite. The finite is utterly incapable of comprehending the Infinite One, and His works are almost as incomprehensible as Himself.

There are many other things on which we might dwell, which will be characteristics of that glorious age, but we are incapable of doing justice to the subject now. The field is large and suggestive, and it is pleasant and profitable; but we must forbear. J. B.

MEANING OF MATT. 24 : 34.

"This generation shall not pass till all these things be fulfilled."

I HAVE never yet seen an explanation of this passage that *fully* satisfied me. Permit me, therefore, to communicate my view of it. The Scripture meaning of a word can only be learned by observing the *Scripture use* of it.

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An examination of the Scripture use of the word (γενεα) "generation" will show that it is co-ordinate with that other much debated and much abused word (αιων) "world," or more properly "age" or "era." Thus in Col. 1 : 20 we read of a mystery which had been hid from "ages" and from "generations;" the two words having the same scope as regards *time*. In Luke 16 : 8 we read that the children of this "world," or age, are wiser in (or for) their "generation" than the children of light; the two words having the same scope as regards *condition*. In Eph. 3 : 5 and 21 we have the word γενεαι (generations) rendered in our version "ages." Other passages will show the same thing. A Scripture "generation," then, is the race that belongs to an "age." This age, or world, or era, in which we now are, extends to the coming of Christ (Matt. 24 : 3); and "*this generation*" signifies *this present state of things; this general condition of man, socially, religiously, politically, and even physically considered.* This shall not pass, shall not be materially changed, until Christ comes. No glorious millennium shall ever dawn till all these fearful judgments be fulfilled. The text is a most emphatic protest against the boastful spirit of man, especially prevalent in our own time, that hopes for a new era through human effort. This bearing of the passage will be more apparent if the emphasis of the sentence, as seen in the original, is noticed. It is not on "this generation," but on the negative "not," which is made doubly emphatic, first by being placed first in the clause, and second by the use of two particles of negation. The real idea is lost in our translation. A more correct rendering would be, "*No, by no means* shall pass this generation." Men will *say* that it will pass, it will *seem* as though it would pass, many will *think* that it will pass, but it shall NOT pass, till Christ comes in judgment.

There seems, indeed, to have been great changes since Christ uttered these words, but they have been more phenomenal than essential, the world has not materially altered since that time. And it will doubtless be found at the last, that the external aspect of affairs will be almost identical with what it was at the time of this prophecy. Just note the prominent characteristics of that time, and observe how they remain. What were the main features of that generation? They were:

1st. The Jewish people. And how they have seemed to pass away; but they still live, and are beginning to look again towards organic form. Strange indeed to human view has been the history of this people. But God hath declared that they shall not pass away till all these things be fulfilled.

2d. The political might of imperial rule. How it has seemed to pass away: but it still lives. As Dr. Auberlin says, "The Roman Empire is the ideal which exerts fascinating power on the rulers of the world, which they are ever striving to realize, and will doubtless succeed in realizing." The clay is indeed intermingled with the iron, but the iron is still there. It seems to ardent republicans that imperialism is doomed. But it shall not pass till all these things be fulfilled.

3d. The true Christian church, in its humble condition. How it has seemed to pass away; on the one hand by growing into a great earthly institution, and on the other by being threatened with extermination through infidel hate. But it still lives, a little flock waiting for the appearance of the chief Shepherd. It shall never gain supremacy, nor ever be utterly destroyed—never be materially changed, till all these things be fulfilled.

The world is essentially the same now as when these words were uttered. And doubtless the literal scene in Palestine will before long be restored, viz., the Jews in Jerusalem in unbelief, under the power of dominant Gentile rule, the temple rebuilt, a few disciples believing in Jesus as the Messiah, hiding here and there through fear of the Jews. So that when the Master shall come, He will find the same state of affairs that He left centuries ago. Men will have done their best to bring in a new era and a new generation, but the same generation, the same state of affairs, the same evils and difficulties, will remain. And God will come to do what man could not do.

F. L. C.

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WHAT OF THE NIGHT?

WATCHMAN! tell us of the night,
Thou, whose post is Zion's height;
Thou, who art Christ's herald true,—
Is the Morning Star in view?
Canst thou catch His first faint ray
Darting from the gates of day?
Shall we see—O! say—how soon—
Twilight bursting into noon?
Doth the darkness yield to light?
Watchman! tell us of the night.

On God's bulwarks dost thou stand;
Is thy dart-proof shield at hand?
Is thy sword upon thy side—
Bright, two-edged, keen and tried?
Are thy sandals on thy feet?
Is thy harness all complete—
Helmet, breastplate, coat of mail?
Armed with these how canst thou fail?
Stand; fight thou the good, good fight;
Watchman! sleep not—guard the Right.

O'er God's host 'tis thine to keep
Watch and ward, though others sleep.
From thy last day's muster roll
Didst thou miss a single soul?
Missing!—is it dead or lost,
That one soul of priceless cost,
To thy shepherd care assigned?
Didst thou seek it and not find?
Dead!—and is thy record bright?
Watchman! tell us of the night.

Can thy walls withstand thy foes?
Can thy gates resist their blows?
Zion's walls must stand secure
While Salvation shall endure;
While her trust on God she stays;
While her gates are gates of praise.
Waiting for thy Lord's return,
Doth thy full lamp brightly burn?
Art thou longing for the sight?
Watchman! tell us of the night.

War still rolls his baleful eyes;
Nations against nations rise;
Kingdoms against kingdoms stand,
Famines stalk from land to land,
Pestilences, earthquakes dread
Over diverse climates tread.
When will end the reign of Sin?
Death be slain and Life begin?
When will Christ assert His might?
Watchman! tell us of the night.

These are sorrows but begun,
Not the tribulation done.
Sorely shall the earth be vexed;
Nations be distressed, perplexed;
Other Advent signs shall be
Roaring waves and raging sea;
Hearts of men shall fail for fear,
Looking for the judgments near,
For the pow'rs of heav'n shall shake;
Thus our Christ, our Prophet spake.

Then in clouds—His language ran—
Shall they see the Son of Man
Coming in that awful hour,
With great glory clothed, and power.
When—as seen through wisdom's glass—
These begin to come to pass,
Then look up, your heads lift high,
Your redemption draweth nigh.
Will He soon rejoice our sight?
Watchman! tell us of the night.

Not in poverty and shame,
As when first to earth He came,
When by human power and pride
Scorned, insulted, crucified;
Not with cymbals, fife, nor drum,
Will the conq'ring Hero come;
Not with banners floating high,
Rent with shot, of gory dye;
Not with thund'ring cannon peal,
Not by armies clad in steel,

Will His regal feet be set
On the heights of Olivet;
But in clouds will Zion's King
Come, as on the lightning's wing.
Saints redeemed, the quick, the dead,
Shall attend their glorious Head;
Robed in light, the angel choir—
Spirits—ministers of fire—
Fire, and hail, and wind, and storm,
Shall surround His dazzling form.

Ev'ry eye that form shall see;
They, who nailed Him to the tree;
They, who dared—the self-accursed—
Mock with gall His dying thirst.
Every knee to Him shall bow;
Low shall bend each haughty brow;
Ev'ry guilty heart shall quake—
Heav'n, and earth, and sea, shall shake.
Have the hill-tops caught His light?
Watchman! tell us of the night.

When, from every land and sea,
Gathered His elect shall be;

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From the four winds wafted forth,
From the utmost parts of earth,
Through the clouds, asunder riv'n,
"Caught up" to the utmost heav'n—
We who live shall not all die.
In the twinkling of an eye,
At the final trumpet's blast—
But be changed—*like Christ at last!*

When, O! blessed Saviour, when
Wilt Thou visit earth again?
Call thy chosen, claim thy Bride,
And the marriage feast provide?
At thy table, when shall we,
In thy Kingdom, eat with Thee?
When with Thee, our King divine,
Shall we drink the heavenly wine?
Must we tarry long from Home?
Come, Lord Jesus! quickly come.

J. M. M.

1868.

Selections.

THE SECOND COMING OF THE SON OF MAN.

FROM ECCE DEUS-HOMO.

Upon no topic is the unity of the faith of the Church of God more plainly seen than in reference to the Second Coming of the Son of Man. Since the Resurrection, no part of the visible Church has even a doubt as to the fact, that the Lord Jesus would come again. While the Church has been a unit in believing the fact of the second advent, there have been great diversities of views as to the time of, and the circumstances attending that advent. The Church could not doubt when the King Himself plainly said that He would come again and receive His people to Himself.

There are two Testaments—the Old and the New; there are two comings of the Son of God—one in the flesh, the other in glory; His Incarnation was the great promise of the Old Testament; His second advent is the great promise of the New.

The main object of all Old Testament Revelation was to prepare the race for the coming of the Promised Seed—the Seed of the woman promised in Eden, to the lost parents of the race. As the covenant of Redemption is historically developed, additional light is thrown upon the Eden promise. The coming One shall descend from Shem, and unto Shiloh shall be the gathering of the people.

Out of the loins of Abraham shall He come, and in Him shall all the nations of the earth be blessed. As we approach nearer and nearer the time of His advent, prophecy becomes clearer and clearer, until it would seem that when Jesus Christ was born in Bethlehem of Judea, no flesh could for a moment doubt that this was indeed the Seed promised in Eden, the Messiah of Old Testament Revelation, the Saviour of the world. And yet when He came unto His own, though they had in their hands all these clear prophecies concerning Him, they received Him not, but cried aloud for His blood, even when the pagan Pilate desired to release Him.

Now His second coming bears the same relation to the New that His first coming bears to the Old Testament. As the Old Testament Church looked forward, with hope and joy to the coming of Messiah, so the New Testament Church, as she now waits weeping in the wilderness, looks forward with patience and expectation and longing for the hour when the Kingly Bridegroom shall return to wipe the tears from the face of His beloved Bride. As the whole of the Old Testament Revelation pointed forward to the coming Messiah, so the doctrine of the second advent of the Son of Man is thoroughly inwoven into the entire fabric of New Testament Revelation. Many of those wondrous parables uttered by the Divine Man find their full solution only at His coming. The nobleman who took his journey into a far country; the servants to whom the Lord intrusted talents, until He should come and reckon with them; the five wise and the five foolish virgins who are aroused at midnight by the coming of the Bridegroom,—these and others of His parables plainly teach the fact that He will come again.

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The solemn Sacrament of the Lord's Supper, not only shows forth the death of the Divine man, but, as often as it is administered, it shows forth that death, till He comes again.

The great historic questions of this Dispensation are to find their solution at and in the second coming of the Son of man. The Man of Sin, that son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped, will continue his career of wickedness, until the coming Lord shall consume him with the spirit of His mouth, and shall destroy him in Epiphany of His personality.

The relations of the Jews, God's ancient people, to the Covenant; the question of their ingrafting and restoration; their return to Judea, and the rebuilding of Jerusalem,—all of these questions are to receive a solution, one way, or the other, at His appearing in His kingdom, when the vail shall be taken away from their hearts.

The great problem of the Pagan world, how far the Gospel is to be preached, and how many of the Gentiles are to be converted in the latter days, these and kindred problems will not be solved until He shall come.

Nay, so completely is this doctrine incorporated into the New Testament, that the exhortation to daily Christian duty is based upon the fact, that as we know not the hour of His coming, we ought to watch, pray, and be ready.

As Jesus knew and foretold His death, so He also knew and foretold that He would come again. He declared that if any one was ashamed of Him and His words, of him would He be ashamed, when He came in the glory of the Father with the holy angels. He said that all the tribes of the earth would mourn when the sign of the Son of man appeared in heaven, and that then the Son of man would be seen coming in the clouds of heaven, with power and great glory.

The declaration was also expressly made by angelic messengers to the Apostles, who were steadfastly gazing into heaven, whither Jesus had gone. Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven. This statement is so clear and explicit that it is impossible for it to mean anything else than the personal return of the God-man in His glorified human body.

After His resurrection, Jesus was seen of His followers for about forty days, and then, as they were assembled at the mountain in Galilee where Jesus had appointed to meet them, He was parted from them and ascended up into heaven, where He will remain until the times of the Restitution of all things.

After His obedience and sacrifice, God exalted Him, raising from the dead, and giving Him a name that is above every name, that at the name of Jesus every knee should bow and every tongue should confess.

The Mediator of the Covenant having performed all of its stipulations, ascended up on high, leading captivity captive, and giving gifts unto men; as His humiliation was infinite, so also His exaltation is infinite; for He is made Head over all things. He went up to heaven with a shout, and the pearly gates lifted up their heads, and the everlasting doors were lifted up, and the crowned King entered in and took possession of His Mediatorial throne; and was welcomed back to His heavenly home by the shining ranks of angels and archangels, cherubim and seraphim, principalities and powers. When He comes again, He will descend from heaven, not as the wayfaring man turning aside to tarry for the night, but as a mighty King, with a shout and the voice of the archangel and the trump of God.

He will come in like manner as He was taken up. Then He was escorted by a great crowd of angels: when He returns the same heavenly messengers will attend Him, for He will come in the glory of the Father with the holy angels.

He came once in the form of a servant and after the fashion of a man; His face was so marred, and His form more than the sons of men; the chastisement of our peace was upon Him, and by His stripes we were healed, His hands were pierced by the nails, and His side with the soldier's spear. This same Jesus, this crucified but risen Christ, in His

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glorified human body will surely come again. But not then will He come as the Man of sorrows and acquainted with grief, hiding as it were His face from us; not then as the Lamb of God, slain from the foundation of the world; not then as the world's atoning Sacrifice; but as the world's avenging Judge, as the Lion of the tribe of Judah, as the mighty King in Zion, and as Judge of the quick and dead.

He will come in all the pomp of His power and in all the splendor of the skies; His eyes as a flame of fire, and His feet like unto fine brass, as if they burned in a furnace; the crown of many diadems upon His head, and the seven stars in His right hand. He is attended by thousands and tens of thousands of holy angels; the majestic train sweeps down in solemn grandeur from the skies; the voice of the archangel and the pealing notes of the trump of God are heard, and lo! the crucified has returned in triumph to the earth.

At His first coming, when He came unto His own, they received Him not, for the Jewish Church was hopelessly apostate; and He himself asks the thrilling question, Nevertheless, when the Son of man cometh, shall He find faith on the earth?

There are many who declare that the whole earth will be filled with the knowledge of the Lord at the coming of the Son of man; that then the Gospel will have been proclaimed to all the nations of the earth; and that in a season of universal peace, righteousness, and love, Jesus will return to the earth; and that, in reply to the Saviour's question, the true answer is, Yea, Lord, the whole earth will be full of faith.

There are three great eras in the history of the race, each marked by a peculiar form of religion, by a peculiar form of wickedness; and each one terminated by a signal display of the Divine power.

The first era extends from the Creation to the Deluge, a period of about sixteen hundred years; this era was marked by the outbreaking wickedness of the children of men; and during this era religion assumed the Family form; the Church and State both existed in the bosom of the family, neither one of them being fully organized or established among men. During this period family religion did not bring men to God; but on the contrary, at its close, the whole race had utterly and hopelessly departed from God; and in the midst of the abounding iniquity of the antediluvian world, the Lord descended in vengeance, and terminated the era and closed the career of the race by the waters of the Flood, that destroyed the whole family of man, save Noah and those with him in the Ark; as it was in the days of Noah, so shall also the coming of the Son of man be.

The second era extends from the Deluge to the time of the first Advent, a period of about twenty-three hundred years. Although the Patriarchal form of religion prevailed during the first part of this period, still the era was characterized by a national form of religion: the worship of God was in the chosen Nation. The peculiar form of wickedness in this era was idolatry—leaving the worship and service of the true God for Idols. But a national form of religion proved no more efficacious in drawing men to God than had the family, and when God was manifested in the flesh, all flesh was thoroughly corrupt. And the old economy passed away when the vail of the temple was rent, and the chosen nation was scattered to the four quarters of the earth when their Temple was destroyed. Neither at the flood, nor at His Incarnation, did the Son of man find faith when He came to the earth: will He find it when He comes again?

The third era extends from the destruction of the temple until the second Advent. In this period the prevailing form of religion is the Church, as a visible, separate, spiritual institute among men. The peculiar form of wickedness is neither violence nor idolatry, but apostasy—men departing from the truth, and holding the truth in unrighteousness: men of sin and sons of perdition sit now even in the temple of God, and in His name work their vilest iniquity. The apostasy of Mohammed in the East still flourishes in wondrous vigor, and almost one-tenth of the human race bow their faces to Mecca, and cry God is great, and Mohammed is His only prophet. The Harlot rides forth still upon her mystic

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Beast, and one-fourth of the population of the globe follow in her train; while the great mass of mankind lie in the cold and deadly embrace of heathenism, and evil men wax worse and worse. When the bridegroom comes, all ten Virgins are asleep, and only five have any oil in their lamps.

This era is pre-eminently a religious age, in name at least. Religious rites, forms, ceremonies, words, rituals, establishments abound; even the most infamous men open the most infamous partisan and political meetings with prayer to God: certainly the form of godliness is beautiful and robust, but alas! many who have the form deny the power thereof. The Divine Teacher does not give us any reason to suppose that this state of things will be better until He comes again; when He comes, He does not expect to find much real saving faith in the earth.

When He returns it will not be to find the Church and the world holy and righteous and ready to receive Him, but to find an apostate Church and a guilty and corrupt world. He will come in flaming fire to execute judgment, and that judgment must begin first at the house of God. The harvest of the earth will then be ripe for the reaping, and the angels will separate the wheat from the tares, aud bind the tares in bundles for the everlasting burning.

He will raise His righteous dead, transfigure His righteous living, destroy the wicked from the earth, purify the earth with fire, and make the new heavens and the new earth for the dwelling of the righteous.

The order of the Resurrection is—Christ the first-fruits; then they that are Christ's at His coming. Only the righteous have part in the first Resurrection, which occurs at His Advent: the rest of the dead live not until the thousand years are ended. This is the Resurrection for which Paul hopes, when he says, If by any means I might attain unto the Resurrection from among the dead. This is the Resurrection of the Just, of which Jesus speaks. This is the first resurrection, spoken of in the Revelation.

When the Lord descends from heaven, the righteous are caught up with Him in the air, while the new heavens and the new earth are being prepared.

His coming will establish His kingdom in power and great glory. The Church is now a *regnum crucis*—then it will be a *regnum gloriæ;* and Jesus will then be glorified *in* His saints and admired *in* all them that believe.

Of the day and the hour of the coming of the Son of man knoweth no man, no, not even the angels in heaven, but the Father only. That day is wisely and purposely kept hid from all created eyes; it will come suddenly and unexpectedly, as a thief in the night. As it was in the days of Noah, so shall also the coming of the Son of man be: they were eating and drinking, marrying and giving in marriage, and knew not until the Flood came and took them all away; so also will it be when He appears—the day may not be known until the day comes. As a snare will it come on all them that dwell on the face of the whole earth. When the Lord Himself so plainly teaches that the day is not, and shall not be known until it comes, it is very strange that men should undertake to determine definitely the day of His appearing and His kingdom. As it is absolutely impossible to fix certainly the *terminus a quo* of the prophetic periods that determine His coming, of course it is impossible to settle the *terminus ad quem.*

It is true that there are certain signs that precede the great and notable day of the Lord; and they who study most devoutly the prophetic signs will be able to form a more accurate judgment of the times and seasons than those who neglect the prophecies.

The signs that precede His coming are great apostasies, false Christs, false prophets, wars and rumors of war, perilous times, abounding iniquities, great political commotions, evil men waxing worse and worse, the seas and waves roaring, and men's hearts failing them for fear, and looking for the things that are coming on the earth; earthquakes, famines, and pestilence; signs in the sun and moon and stars; on earth distress of nations and perplexities.

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Editorial.

"THEY LIVED."

NUMEROUS are the arguments in favor of a literal first resurrection. Among these, the meaning of the word translated "lived," the use made of it in the Scriptures, and the inconsistency of any other application, stand prominent as fairly teaching the doctrine. In this article we shall mainly depend on the admissions made by men who are unfriendly to the Millenarian system, so that we cannot be charged with seeking out a meaning to suit our peculiar views.

Albert Barnes in his Com. Rev., 20 : 4, says of the word translated "lived :" "The meanings given to the word by Prof. Robison (Lex.) are the following : (*a*) to live, to have life, spoken of physical life and existence; (*b*) to live, that is to sustain life, to live on or by anything; (*c*) to live in any way, to pass one's life in any manner; (*d*) to live and prosper; to be blessed. It may be applied to those that were before dead (Matt. 9 : 18; Mark 16 : 11; Luke 24 : 23; John 5 : 25; Acts 1 : 3; 9 : 41), but it does not necessarily imply this, nor does the mere use of the word suggest it.* It is the proper notion of living, or having life now, whatever was the former state,—whether non-existence, death, sickness or health."

Prof. Stuart, Com. Rev., 20 : 4, says, the word means "revived, came to life, *i. e.* returned to a life like the former one, viz., a union of soul and body. So does the word signify in Rev. 2 : 8; 13 : 14; and in many other passages cited in the remarks on Rev. 2 : 8." In referring to his comments on the latter passage, he refers to the same texts that Barnes does, adding however Acts 25 : 19; Rom. 6 : 10, 13; 2 Cor. 13 : 4. From this we learn that the primary meaning of the word denotes a proper living, in the sense of physical life or existence, and contrasted as it is with the beheading of the martyrs, denotes a reviving, a living again. It "*may*" not only be thus applied, but it is thus applied in other places, so that Prof. Stuart in his version attached to his Com. translates it in several places, "revived."

The word then is used, as the preceding extracts show, to indicate a resurrection from the dead. We can add nothing stronger in the way of argument, than Prof. Stuart gives in the following: "If then, as it would seem, we must reject all these meanings" (viz., such as Barnes and others, opposed to the early church view, adopt), "how can we well avoid coming to the conclusion, that *ezèsan* here must mean a *reviving or rising from the dead?* The use of *zao* elsewhere in the Apocalypse shows very plainly, that it may mean *revived, lived again*, in reference to the body which had been dead. Thus the Saviour speaks of himself, in Rev. 2 : 8, as being He who had been *dead, kai ezèse, and had revived, lived again*, after the death of the body. Thus too, it is said of the beast (Rev. 13 : 14) which had the deadly wound of the sword, that *ezèse*, it revived."*

* Barnes, usually frank, is not entirely candid in using the word "suggest." Because, 1. The word "beheading" denoting a violent death preceding it, would suggest it. 2. The use of the word to denote the resurrection of Christ, which he however conceals, would suggest it. 3. The fact that the early Christians, whom we may suppose to be qualified to understand the language, not only suggested but adopted it as the only legitimate meaning that could be given to the word in this connection—a fact certainly known by such a writer. 4. The quotations that he himself gives would suggest it. 5. In all interpretations, the primary meaning of a word is first to be considered, and this, to such a scholar, would suggest it. 6. His opposition to our views, expressed at considerable length, indicates that it was suggested. 7. The fact that such an opponent of our system as Prof. Stuart (and whose defection on this point he laments) was forced by philological and exegetical suggestions to adopt a literal resurrection, indicates that it does, in a powerful measure, suggest such a meaning.

* The weight of such testimony, coming from one who was an uncompromising foe to our views, excepting in this one point, is a strong argument in our favor. Could he have fairly rid himself of the meaning, which forced him to adopt a literal first resurrection, he would most gladly have

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Here then we find, what the most of our adversaries carefully conceal from their readers, that Jesus Christ, the first fruits from the dead, in the very same book, applies the identical word to His own corporeal, literal resurrection. We claim therefore, that it is not only appropriate thus to employ it in the passage in question, but that the same word was designedly chosen, to represent the same literal resurrection of Christ's followers. Being thus applied to Him, as our opponents admit, we are not wrong in applying it, in the same sense, to his brethren, seeing that in both instances it is contrasted with a previous death.

Having thus pointed out the meaning of the word translated "lived" and its use in the Apocalypse to denote a literal resurrection, let us confirm that meaning and use, by showing the utter absurdity of holding the meanings adopted by our opponents.

1. We are gravely told that this first resurrection, or living, means conversion, a moral regeneration, passing from death unto life by justification, &c. The absurdity of such a meaning consists in this: the prediction indicates, that the persons who have part in this living again, this resurrection, *suffered* for Christ, witnessed for the truth, were regenerated before this resurrection, and obtain it by way of reward. How can we apply this to the conversion of sinners? Do they obtain the characteristics of Christians, because they previously suffered in testifying for the truth? Is the sinner converted by way of reward for previous services? Such questions need no reply. Indeed some of our opponents, seeing the inconsistency of such a meaning here, attempt to foist on the passage the meaning of "blessed" or "exalted." Whilst we freely admit, that those who have part in this resurrection are both "blessed" and "exalted," we contend that that is expressed in the words "blessed" and "reign," &c. in the passage, and not in the word "lived." If it only denoted the latter, why call it the *first* resurrection? Why employ a word that primarily denotes physical life, and placed in contrast with a previous decapitation? Such and similar questions must be satisfactorily answered, before we can adopt such a gloss.

2. Take the meaning, conversion, increased zeal, &c., and it proves too much for their theory. They acknowledge that this resurrection takes place at the beginning of the Millennial age, seeing that all who have part in it, live and reign during the thousand years. According to their theory, this conversion, &c. takes place at the beginning of the age. It follows then, if their meaning is the correct one, that not a single soul is converted during the entire period of the thousand years. The identical word they translate to mean conversion, is used in the phrase. "the rest of the dead *lived* not again until the thousand years were finished." Consistency requires the same meaning of the word "lived." If it denotes conversion, as they tell us, then one band is converted at the beginning of that age, and the rest of the dead,—of course the dead in sins and trespasses—are not morally quickened until the thousand years are finished. Where then do they find, in this passage, the multitudes that are to be converted during that age? A legitimate application of their own selected meaning forbids such a belief. Candor, however, requires us to say, that a class of our op-

availed himself of the opportunity, since such a doctrine, engrafted on his system, is only a source of embarrassment and difficulty. We give the conclusion at which he arrived: "Putting now all these considerations together, I do not see how we can, on the ground of exegesis, fairly avoid the conclusion, that John has taught, in the passage before us, that *there will be a resurrection of the martyr saints*, at the commencement of the period after Satan shall have been shut up in the dungeon of the great abyss." See his Com., *loci*, and Exc. vi, attached. He answers the objections alleged against such a literal resurrection, distinguishes, as we do, between a first and second resurrection, quotes some of the same Scripture, that we generally employ, in proof of his position, and declares in the most emphatic manner: "I cannot admit of *any serious doubt, either on the ground of general philology* or of the *usus loquendi*, of the Apocalypse." Such an unintentional (and may I say unwilling) witness, is valuable, and rebuts the far-fetched arguments of unbelievers with irresistible force.

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ponents, seeing this gulf yawning before them, adopt either one or the other of these views:

a. The living of the rest of the dead, denotes their literal resurrection, in what they call the general resurrection. This is virtually yielding the question to us, for if the word signifies a literal resurrection in this clause of the passage, it means the same thing in the other clause.

b. The rest of the dead are, they say, *the pious dead* literally. This assumption, they make no effort to prove. These "pious dead" are at the end of the thousand years also exalted in rank, power and honor, &c. Why make such a difference between "the pious" in point of time? Is such a view consistent with their expressed doctrines respecting the judgment of the pious? Is it not self evident that such a barefaced gloss is entertained only because it saves them from a fatal concession of one of our doctrines? Why else such a jumbling together of a literal death and a mere honoring of the martyrs, and a literal death of the rest of the pious, but no honoring of them in that age?

3. Universalists, Restorationists and others have taken advantage of the figurative meaning,—the door so widely opened for them,—given to this word by opposers of our doctrine. For, reject a literal resurrection and preserve the meaning alluded to, and what follows? As stated, the same word expressive of "living again" is used in reference to the pious and the rest of the dead. If it means conversion in the one instance, it must also denote conversion in the other. The rest of the dead therefore, and this includes all the dead who have not experienced the power of the first resurrection, are also converted, exalted in piety, &c., irrespective of their former life or character. The premises laid down in their figurative interpretation by one class of our opposers, lead to such an unavoidable conclusion, from which they recoil in the face of the results of the second resurrection represented in the same chapter. If, to avoid such a conclusion, it is contended that this "living again" of the rest of the dead is literal, it virtually ends the discussion. If we are to understand, as some do, by "the rest of the dead," a designation of "weak Christians," the poor, sickly portion of the flock, such a gloss deserves no serious refutation, seeing that no Christian, however weak in the faith, is called "dead." We are "dead in trespasses and sin," when sin abounds to condemn us to the second death. Our interpretation gives the wicked man no hope so long as he deliberately rejects the Saviour, other interpretations do give him a kind of foundation to build a false hope upon, for all errorists shield themselves behind figurative meanings attached to Scripture.

4. But another and even greater absurdity, can be adduced from the meaning given to the word "lived," by those who reject a literal first resurrection. It is declared in this prediction that those who participate in the first resurrection shall never experience the "second death." They are the exempted portion. It follows by implication that those, the rest of the dead, who have no part in that resurrection, must suffer that death. We are, however, not left to inference, for after the thousand years are ended, we read of another resurrection, in which the second death is prominently presented. What this second death is, we leave our opponents to portray, for our object at present is only to assert the early church view, that the rest of the dead, not included in the first resurrection, are doomed to meet and experience that death. If *the living* of the resurrected portion, and *the living* of the non-resurrected portion is *the same*, denoting either conversion, exaltation, or mere honoring, &c., it is a legitimate conclusion, that if the former are not subject to the second death, and the latter are, that the latter will first be converted, exalted in power, honor, &c., and then finally be given over to the power of the second death. A result so horrible, that no one for a moment, will credit it. And yet, if the figurative meaning so strenuously asserted by some, is to be received and honestly carried to its legitimate result, such must be the conclusion of that interpretation, in the light of this prediction and its immediate context.

Such considerations, as well as the arguments usually presented, urge us to accept

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the doctrine of the primitive church. We also congratulate ourselves on the fact, that our system of interpretation opens no door for the entrance of so many conflicting and dangerous errors respecting the resurrection. Many, taking the weapons ready forged, by a spiritualizing, allegorizing interpretation of the first resurrection, turn them against the second resurrection, and either deny that there is a literal resurrection of the dead, or reduce it to such a figurative, moral or ecclesiastical affair, that in their estimation, makes it unreasonable to look for a literal resurrection. Their opinions are, that it has either taken place, or is now constantly fulfilling in a moral way, or that it occurs whenever a man dies, in the reception of a new spiritual body or life, &c., &c. It is only a developing of the Origenistic system of interpreting Scripture, a convenient and impregnable refuge for all forms of error. We are glad therefore, that such deductions are not chargeable upon us, seeing that in no shape or form, does our interpretation give them the slightest countenance. The simple announcement that the members shall be raised up like their Head, and the fact that the promises of God require a literal resurrection, in order to their fulfilment, so as to form a completed redemption, a recovery of all that man forfeits by sin, which Christ undertook to perform, are amply sufficient, in connection with the analogy of faith, to cause us to reject all such theories. More than this, it prevents us from taking a passage referring to the resurrection, and interpreting it in such a way, as to afford a supply of weapons to others against the truth. G. N. H. P.

MORE NAPOLEONISM.

Monsieur Magne, the French Minister of Finance, immediately after the success of the new loan, made a speech, at a grand banquet, in his native city, in which he announced that no one need fear for the peace of Europe. The reasons he assigned for his peaceful anticipation were, that "Europe needs peace," and that Napoleon "desires it." "France," he said, "is strong enough to preserve peace, and it is no one's interest to break it."

This, besides being an assignment to the French Emperor of the position of special constable for Europe, is a rather suspicious announcement. The man who can command peace because he "desires it," can as easily make war, should he desire it. It is also a little remarkable, that nearly all the Napoleonic wars, both of the Uncle and the Nephew, had *peace*, somehow or other, for their pretexts, and announcements of peace for their preludes. Napoleon the First always alleged before a campaign, that "no one has an interest in war;" and in all the demonstrations of Napoleon the Third, the constant profession has been that "The Empire is peace."

The New York Herald declares, that "Europe does not believe in the peace intentions of the French Government," and that "the necessity of France and the welfare of Europe equally point to an early and terrible war. France, which periodically must let off a certain amount of blood, has reached that stage once again in her history when she must either have civil war or a fierce struggle with one or more of her neighbors. Michelet, in his excellent history of France, says that his country needs periodical bloodletting, and that if it has it not in one way it must have it in another. The time for such bloodletting seems again to have arrived, and it is not difficult to see which of the two ways is more to the advantage of the present ruler of France. A foreign war, if a civil war is to be avoided, has become an absolute necessity to France—a necessity felt equally by the people and by the government.

"The welfare of Europe is equally concerned in this matter. War burdens are being borne by all the nations. The fear of war is felt to be a heavier tax on industry and capital than war itself. Matters have reached a point at which there must be either war or general disarmament. Of the two war is infinitely the more probable. Whether we shall have or shall not have war will depend very much on the course which the elections now in progress shall take in France. If the early symptoms are unfavorable, foreign war must be considered certain. Napoleon is bent above everything else on establishing his dynasty. Rather than fail without

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effort, he is prepared for any struggle and for any result."

A significant symptom is also furnished in the fact, that a prominent member of the reigning house in Spain has just been sent to Paris to assure Napoleon that, in the event of his engaging in a war against Prussia, Spain will undertake the guardianship of Rome and "the Holy Father," on condition that the Emperor will bind himself to protect the Queen of Spain upon her throne. What does this mean, but that "Europe does not believe in the peace intentions of the French Government," and that Spain in her weakness and need is not able to keep silence any longer. Trembling for the immediate future, it seeks in advance—and thus betrays the situation—to make the best terms possible with Napoleon. The Herald may well say, "This movement of the Spanish Government is proof sufficient that, so far as Spain is judge, Europe is on the eve of a great war."

The *Moniteur*, the Emperor's official organ, has also just come out with a leader to assure the world of Napoleon's peaceful intentions. But the best argument which it has been able to find to quiet apprehensions is, that the number of men, now on leave of absence from the French army, never was so great. If there were good reasons for believing in the Emperor's pacific intentions, there would hardly be all this effort to make appear that they exist, and there would especially be no such laying of stress upon such a silly argument. All the world knows how easily all absentees could be brought to their respective headquarters. A few hours would arrange all that. The number on furlough must also bear a certain proportion to the size of the army; and if the number absent is so unexampled, it suggests and proves that the size of the army is likewise unexampled for a time of peace. Why this great army, equipped and drilled, if the Emperor's purposes are peace. The Herald remarks:

"It is our confident expectation that in spite of all that the *Moniteur* has said, we shall have a thundering and world-startling announcement some of these fine mornings. Count Bismarck is ill, temporarily retired from office; and Napoleon well knows that he is the only rival he has any occasion to dread. The opportunity is very inviting to France. Some new and startling development of policy may be confidently looked for."

OUR TIMES.

It is full of significance to students of the Divine word, who believe that the present dispensation is rapidly nearing its close, to find how clearly the Scriptural accounts of the depravities of the last times are being reflected in the current accounts of the condition and tendencies of modern society. When those who believe as we do, undertake to tell how things are, and to what they are drifting, it is set down to a morbidness of imagination and a morose cynicism, which are supposed to belong to the whole school. And yet, we find preachers, editors, and observers of all classes expressing themselves just as strongly, without the slightest reference to the argument which we build upon the facts.

The notorious English divine, Dr. Pusey, has recently preached a sermon on the character of the Pharisee, in which, after remarking that there is not a character in the Bible more generally detested than the Pharisee, he went on to show that said Pharisee was yet greatly superior to the average citizen of our time, and that the world would be greatly better than it is, if that Pharisee were a more frequent type amongst us. The Pharisee was no adulterer, was ostentatiously charitable, and in every outward respect set a very good example. He might fairly be considered an absolutely model Christian of the nineteenth century; indeed, something rather higher, since he gave a tenth of his substance to God; a proportionate return to the Giver of all things, which would nowadays be considered very inconvenient. According to Dr. Pusey, the most detestable character in Scripture is a trifle better than our loftiest type of general virtue; and that churchmen generally fall below this Pharisee, retaining all his self-satisfaction without any of his merits. He says, in fact, that it is the peculiarity of our age to unite the wickedness of the Publican to

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the self-complacency of the Pharisee—to violate all the commandments unblushingly, without ever having it to enter our heads to kneel afar off. People thank God that they are not as other men, than whom they are, in many respects, a great deal worse. They pride themselves upon the virtues to which they have not the slightest just pretension, and call themselves a moral people, and a domestic nation, when vice stalks unblushingly abroad, and the reciprocal plèdges of conjugal life are frequently as lightly broken as they are oft lightly assumed.

The *Imperial Review* notes these sayings, asks whether the charge is true, and remarks, "In all honest seriousness, we much fear that it is. Still more shameless periods than ours can be pointed to in the history of the world, and epochs can be recalled when the public self-complacency was greater; but we are quite sure that there never was a time in which absence of virtue, and absence of self-reproach, were so completely and amazingly combined as they now are. The whole world sins overtly, and nobody is angry; or, if some individual raises his voice by way of protest, he is considered a very ill-bred fellow. We refuse virtue even the homage of hypocrisy, and yet stoutly deny that we are vicious. We have all the shamelessness, without the simplicity, of savage life. Our ladies dress indecently, and they know they do, but they go to church with religious regularity. We delight in practical falsehoods, and are never so much pleased with our own ingenuity as when we have invented a transparent cloak for wickedness"

The *Christian Intelligencer*, of August 6th under the caption, "What are we coming to?" makes the following reflections touching the ethical and spiritual condition of American society:

"Every one who keeps his eyes open to the signs of the times must be impressed with the fearful tendencies to demoralization that are everywhere manifest. There seems to be general relaxation of wholesome restraints, a deterioration of manly character, a disposition on all sides to run into almost every form of excess. In the pursuit of wealth, of fashion, of pleasure, of amusement, everywhere except in a strict adherence to the old time-honored principles of Christian virtue and morality, the intemperate spirit of the age is only too clearly seen. The simple integrity, the straightforward, sober industry in one's occupation, the patient waiting for success, and the calm content with the more moderate enjoyments of life, that once characterized our people seem to have been lost with a generation or two gone by, and in their stead there have come into play a system of sharp practice, a style of fitful and galvanic energy, a feverish eagerness for the sudden acquisition of wealth and distinction in society, and a restless and insatiable craving for new and more costly pleasures, which are as detrimental to long life, true happiness and real dignity, as they are to the preservation of 'a conscience void of offence toward God and toward men.'

"Especially is this true with regard to society as it now exists in this city of New York. It is not only among the lower orders, as they are called, that we find the melancholy evidence of this degeneracy of spirit, and this unscrupulous indifference to the requirements of religion and pure morals. Farther up in the social scale, in palatial residences where wealth ministers to the morbid taste for luxury, and surrounds itself with splendors that dazzle the eye, there are scenes and transactions, indulgences and practices, which, if they could be uncovered to the sight of men as they are to the sight of God, would make every lover of his country and his race stand aghast with horror."

The *American Church Review*, for July, says:

"No thoughtful man can behold without solicitude the low grade of domestic morals which seems to prevail to a large extent in our New England families. The general decay of public sentiment in respect to family religion, the parents' neglect of rudeness and arrogance of boys and girls, the great prevalence of untruth among the young, the license and familiarity of intercourse which is allowed between the growing youth of different sexes, the murder of living but unborn children, the number of illegitimate births—all these are sufficient to fill one with consternation."

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The Prophetic Times.

Vol. VI. NOVEMBER, 1868. No. 11.

Special Contributions.

THE REGENERATION OF THE EARTH.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes."—ISAIAH 35:1, 7.

WHEN this earth burst into being from the creating word of the Eternal, it was perfect and glorious in all its parts. Infinite wisdom devised its form, its various divisions and elements, and all its relations. Renewing skill, with all its cunning craft, had perfectly beautified it, and made it supremely grand and gorgeous,—a magnificent habitation abounding with divine blessedness, in which the creature man, the perfect image of the Maker, should dwell, and He should visit and frequently abide with him. Grand in all perfections and adornments, the all-seeing eye of its divine Creator, rolling over it, yea, resting upon it in keen scrutiny, in unerring omniscience declared, "All things are very good." Everywhere, fertility revelling in exuberance, clothed it with richest verdure, and the most magnificent and variegated floral robes, which blushed in perfect beauty under the young beams of the infant sun. It was all attired in the gorgeous vestments made by the hand of its creating Lord, and spread itself before His delighted eye, the very perfection of beauty.

But these words of Scripture intimate that our world, so perfect and gorgeous in its creation, has undergone a great and melancholy change; and that it is now in sad and mournful ruins. But they also teach, that the present desolations, vast and farspread, and terrible as they may be, shall not always continue, proclaiming the presence of the curse; that the time of perfect renovation or restitution is approaching, when at the presence of its Regenerator, it shall put on perfection, beauty and glory great and grand, as when the word of God formed it, and His divine hand clothed it with verdure; planted its herbs, flowers, and trees, and dressed them and made them supremely beautiful.

It is at this renovation or restitution of our earth to its original perfection and beauty, as taught in this and other passages of Scripture, that we propose to glance for a little. In doing this, we notice,

I. The thirsty land shall become pools o water.

All the teaching of the Bible shows, that the earth was in a state of perfection and luxuriant fertility till Adam hearkened to the voice of Eve, and at her persuasive entreaty, ate of the fruit of the tree which God had forbidden them to eat upon pain of death. That wanton act offended the Creator, and in righteous displeasure, He said, "*Cursed is the ground for thy sake.*" The terrible sentence took *extended and deep effect;* the bubbling fountains dried up; the crystal streams which they sent far and wide over the plains, covering them with fertility and beauty, ceased to flow, and vegetation of every kind, deprived of their life-giving influences, withered and died; and the fruitful field became a barren waste, and the verdant plain a howling desert. And hence these farspreading desolations, where no brook flows, nor spring pours forth its fructifying waters, nor

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tree grows bearing fruit or yielding shade; no verdure spreads its green and flowery robes; no rose blooms; no bird sings to the dawning of the moon; but dry, sandy sterility, and death and silence reign.

But these dry barren wastes, limited or vast as they may be, shall not *always* remain; Jehovah, whose curse for the sin of man produced them, shall, according to prophecy, *fully restore them* to pristine beauty, when His restituting blessing like a new creative power shall roll over them, then repealing the curse and pouring out the blessing, where it blasted and banned; "*The thirsty land shall become pools of water;*" fountains shall bubble up everywhere in the dry and dreary desert, and pour their never-to-be-exhausted streams, numerous and wide, and deep and far, fertilizing all in their progress, causing reeds and rushes to spring upon their banks, verdure and flowers to cover the plains, pomegranates and fig-trees, fir-trees and myrtle-trees, oaks, and cedars, and olive-trees, to beautify the waste. Then, the dry and barren wilderness, the thirsty ground, the parched, springless, streamless desert, shall *have no place* on our globe; for the blessings of restitution, repealing the curse and restoring original perfection, "the parched ground shall become a pool, and the thirsty land springs of water." This great restituting change shall be produced by the Lord Jehovah at His coming; for He hath declared it. It is part of His covenant with His people, for He has said to them, "Your God will come with a recompense; then shall the lame man leap as an hart, and the tongue of the dumb sing; for *in the wilderness shall waters break out, and streams in the desert.* I will open rivers in high places, and *fountains* in the midst of the valleys; I will make the *wilderness* a *pool* of water, and the dry land *springs* of water." Isa. 41: 18. Here we have the promise of Jehovah, that the dry desert, the result of the curse upon earth for the sin of man, shall, at the coming of our Lord, at the return of the Son of man to earth, be filled with fountains and streams of water, which shall never again be dried up; but *which shall flow forever and ever*, causing the earth to yield her increase, making her sin-cursed deserts fruitful as Eden and beautiful as the garden of the Lord, while the sun and moon and His name endure.

"Rivers of gladness water all the earth,
And clothe all climes with beauty; the reproach
Of barrenness is past. The fruitful field
Laughs with abundance; and the land, once lean,
Or fertile only in its own disgrace,
Exults to see the thirsty curse repealed."

II. The desert shall rejoice and blossom as the rose.

The "desert" means a wilderness, a barren place where the curse has swept away all vegetation, and left little or no green thing. We cannot now survey and describe the small barren places or the vast deserts in various parts which constitute seven-tenths of our globe. We would rather glance at their changed condition as set forth by the beautiful comparison of the prophet, "*They shall blossom as the rose.*" When the Lord comes in His renewing power, to the restitution of earth, the barrenness of the desert shall flee away in greater haste at His presence than the coldness and sterility of winter flee away before the breath and sunshine of spring. From these desolations, these dismal graves of nature's fertility, grandeur and fragrance, dug by the terrible curse, verdure and floral garniture, and trees of beauty and fruitfulness with the luxuriance of resurrection life, or, new creation, magnificence shall spring up, displaying the power and delighting the eye of the divine Restitutor, and the inhabitants of the regenerated earth. They shall blossom fresh, luxuriant, beautiful as the rose, the fairest and the sweetest of flowers. These completely redeemed from the curse, slain by the blood of atonement, and made very good again, shall form perfect and glorious parts of the new creation. Flowers of every name and hue shall spring from the regenerated bosom of the desert, bloom in paradisiacal perfection and beauty, perfuming the air with their fragrant odors; fertility shall wave her abundant and never-failing harvests over all that was parched ground; the trees on the banks of the new flowing rivers, never to be dried, shall bend perpetually under their burden of fruit, excellent as that on the tree

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of life in the Eden of God; for then these very desolations shall have become fruitful as the garden of the Lord. The desert shall bloom as the rose in its prime; and that *during the eternal spring of the new creation*, "it shall blossom abundantly and rejoice even with joy and singing, the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God."

How beautiful will the earth be, when its very deserts and parched ground become fresh, gay, and magnificent as the new blown rose! Did you ever take that beautiful flower and examine its rich colors, its blushing magnificence, inhaling its sweet odor, and say to yourself, and feel what you said, captivated with its grandeur, That is the Lord's symbol of the fertility, beauty, and fragrance of the desert, and the wilderness when restituted to the promised Eden condition, and when this earth becomes the habitation of Jesus returned to dwell with men? Ah! you may have looked at the rose a thousand times and admired its beauty, but you may never have looked at it as God's symbol of the blossoming desert in the renewed earth. Look at it in this light in which God presents it, and you will see the wilderness, producing verdure and flowers, until in its new creation it blossoms as the rose.

III. Noxious plants shall give place to healthful and fruitful productions.

If the Bible does not teach directly, it teaches clearly by implication, that previous to the transgression of man, the earth produced no noxious plants. After he had sinned, the Lord said, "Cursed is the ground for thy sake, thorns and briers shall it bring forth." Here it is implied that previous to the curse there were no briers and thorns, nor any baneful plant, and it is clearly taught that they are the direct product of the curse, and the symbols or representatives of all productions hurtful to man; and consequently that all noxious plants of every name, are the products of the curse. As this conclusion cannot reasonably be denied, we are led to another surely taught in prophecy, namely, that when the great Restitutor comes all these shall be forever destroyed; for it declares, "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." He destroys the thorn and the brier, and all that class of productions which they represent offensive and hurtful to man, and forever sweeps them from the earth; and causes the useful and beautiful to spring up and forever occupy their place. Instead of these, the fir-tree and the myrtle-tree are to spring up and to be "to the Lord for a name, for an everlasting sign, that shall not be cut off." These trees are representatives of all beautiful, healthful and fruitful trees, fraught with blessings to man, as the others were fraught with curses. And these are to remain on the earth not merely as restituted earth's productions, but also to the Lord for a name or memorial, for an *everlasting sign* that shall not be cut off, but that shall remain forever; remain through eternal years, that thorns and briers and noxious plants shall never again mar the beauty of earth, then and forever the garden of the Lord; nor disturb the blessedness of men, its perpetual inhabitants. As the bow in the cloud is the sign of the seal of God's covenant with man, that the waters of a flood shall never again destroy the inhabitants of earth, so the fir-tree and the myrtle-tree are the *sign and seal* of God's covenant to the inhabitants of the new creation, that earth shall never again be cursed for the sin of man; and never again produce these plants which shall be hurtful to him. They shall be everywhere, and perpetually the seal of this covenant, that the earth shall remain forever renewed, holy and blessed, under the eye and smile of Him, who shall claim it as His kingdom, and dwell upon it and reign over it forever and ever.

For the thorn shall give place to the fir-tree of green,
And the myrtle shall flower where the brier-bush hath been;
They shall stand as God's sign, through all ages to be,
That man shall ne'er sin, earth no curse shall e'er see.

John's vision of the new heavens and the new earth shall then be realized. And then as he declares, "there shall be no more curse; but

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the throne of God and of the Lamb shall be in it, and His servants shall serve Him."

IV. This restituted condition of earth shall be eternal.

That the earth when renewed shall *endure forever*, is plainly declared by the Almighty Regenerator in many passages of Scripture. "Thus saith the Lord, As the new heavens and the new earth which I will make, *shall remain before me*, so shall your seed and your name remain." Isa. 65 : 22. God gave all the land of Canaan to Abraham and his seed for an *everlasting* possession. "I will establish my everlasting covenant, to be a God unto thee and thy seed after thee; and I will give unto thee and thy seed after thee, all the land of Canaan, for an *everlasting possession*." Gen. 18 : 8. Consequently, according to this covenant, the *earth must endure* forever. Daniel declares that the dominion which he saw the Son of man receive, "is an *everlasting dominion* which shall not pass away, and his kingdom that which *shall not be destroyed*." Chap. 7 : 14. Since that dominion and kingdom are to be upon this earth, this earth *must endure forever*. "And there were great voices in heaven, saying, The kingdoms of *this world* are become the kingdoms of our Lord and of his Christ, and he shall reign *forever and ever*." Rev. 11 : 15. All this, and much more, to which we cannot advert now, teach that the renewed earth shall *endure forever* in unfading perfection and beauty.

Yes, when the springs of water bubble up in the thirsty ground, under the renovating hand of the great Redeemer, they shall bubble up forever. When these floods shall break out in the dry desert, in obedience to His renewing power, they will roll their limpid streams, their fructifying waters, through endless ages. When the desert buds and blossoms as the rose under His fertilizing breath, puts on its mantle of green, trimmed and adorned with all manner of magnificent flowers, eternity's years will not fade its freshness, nor wither its blossoms. When the thorn, the brier, and the thistle, have given place to the fir-tree and the myrtle, these shall stand in their everlasting freshness the sign of the Lord's eternal blessing on earth. And in this new and eternal earth Christ and His people shall dwell and reign forever and ever, for this is the eternal home of the saints, the inheritance incorruptible, undefiled, and that fadeth not away. Reader, does the Holy Spirit, through faith in Christ, bear testimony to your spirit, that with the Lord Jesus and all His saints, you shall inherit forever this glorious new earth? Rest not, till assured of this.

ON REVELATION 20 : 4.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I *saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and *they* lived and reigned with Christ a thousand years."

THAT the twentieth chapter of Revelation relates to events to take place at the close of the Christian dispensation is evident, not only from its own language, but also from the fact that the vision therein related was seen *after* the visions of the seven *last* plagues and the destruction of Antichrist.

The chapter contains a splendid vision or picture of events at the commencement, during the existence, and immediately succeeding the thousand years.

Let us look at the picture in detail. It consists of two grand divisions. On the right hand are the great events to take place at the *beginning;* and on the left, the events to occur at the end of the Millennium. Prominent on the right, we see the picture of an Angel, having the key of the bottomless pit and a great chain in his hand, laying hold of the dragon, that old serpent, which is the Devil, Satan, binding him, and then casting him into the bottomless pit, there to remain for a thousand years. Near by are to be seen "thrones" and their occupants, to whom judgment—(the power to rule and judge)—was given. Lastly, and equally prominent in the same division of the picture, is a representation of the souls of the martyrs and true disciples of Jesus, in the act of being *united to their resurrected bodies*, and thus living in their glorified state and reigning with Christ a thousand years. On

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the left hand of the picture we see Satan emerging from his gloomy prison, going forth to deceive the nations, and lead them to the final and decisive battle against Christ and His hosts. Above the whole, a view of the great white throne and of those who stood before it to be judged and condemned, completes the picture. Now what is the import of this?

In general, it may be confidently said, that it describes events to take place about *two thousand years* from the date of the vision, since we are certain that they are yet in the future.

We may dismiss from present consideration the binding of Satan—the thrones and the reign of the saints with Christ—the release of Satan for a short period—the final battle and defeat of Satan and his hosts, and the condemnation of the wicked. On these points there is little or no dispute, and, we think, no room for serious difference.

The question, then, may be restricted to the single point as to the meaning of that part of the vision which relates to the *living again* of the souls of the martyrs and friends of Jesus. The majority of Scripture commentators, and nearly, if not quite all of the modern opponents of the doctrine of the premillennial advent of Christ, consider this part of the vision as "figurative" of the revival of the *martyr spirit* in the Christians of the millennial period; and *not* the revival of, or rather, *resurrection* of, the martyrs themselves, and friends of Jesus generally.

This view of the question is strenuously maintained by a recent writer (Dr. Berg), in the "Christian Intelligencer," but without success, as we think will be clearly shown in the progress of our remarks.

1. Did not the martyr spirit continue in the Church after the death of the first martyrs; and in a greater or less degree, does it not still exist in the true church of God? Have not all real Christians been thus "baptized *for the dead*"? Why then should the martyr spirit be represented as reviving *two thousand years* after the death of the martyrs, when the fact is, that it has never been absent from the real disciples of Jesus? Besides, John says that the "*souls*" or persons, "lived and reigned," and *not* that their spirit or example did.

2. To restrict the meaning of the resurrection here spoken of to "souls," exclusive of bodies, has necessitated the figurative theory. Dr. Berg says, "It cannot be a literal resurrection, because it is a resurrection of *souls*; not of bodies, but of souls." This is a begging of the question. John does not say that the souls were *raised again*, nor even that they *lived again*, but simply that they "*lived* and reigned."

It is, however, readily admitted that the term "*lived*" properly belongs to the souls in such a sense as to constitute that living "*the first resurrection*," as the Apostle expressly calls it. Now, if *souls* could not be revived since they were not dead, we must necessarily infer that *something* connected with the souls was revived to constitute a proper resurrection. What was that something? It could be nothing else but the mortal part which was then raised and united to the immortal spirit. This view of the case is fully substantiated by what is said of "*the rest of the dead*," who lived not again till the thousand years were ended. This is unquestionably an explicit declaration that the former persons who lived again were dead, since the latter could not otherwise be called "the rest of the dead." So that the word "*lived*" may properly be applied to the "souls," since they lived again in connection with their resurrected and glorified bodies. Furthermore, the construction of the passage does not warrant the restriction of the predicate "*lived*" to souls alone, as is done by Dr. Berg with so much emphasis. Let us examine it briefly.

John says he saw "the souls of them that were beheaded for the witness of Jesus and for the Word of God." Here the structure of the passage suddenly changes, and instead of the participle of the genitive plural as the word "*beheaded*" is in the Greek, the words "had not worshipped" and "had not received," are verbs in the aorist tense, preceded by the relative pronoun *oitines* (which or who). The Apostle proceeds: "And which (*oitines*) had not worshipped the beast, neither had received (his) mark upon their foreheads or in their

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hands." This remarkable change in the structure makes the passage highly elliptical, and must be read thus: ("And I saw also the souls of those) which had not worshipped the beast, neither his image, and had not received the mark upon the forehead and upon their hands: And they (there is no pronoun *they* in the Greek, and *oitines* must be understood) lived and reigned with Christ a thousand years." According to this view of the passage, the Apostle saw a representation of two classes of Christians; first, the martyrs, who had been beheaded or otherwise suffered death for Christ; and secondly, of all the rest of the true disciples of Jesus who had not worshipped the beast, &c.

These two classes include the whole "general assembly and church of the first-born;" of whom the Apostle says, "*they* lived and reigned with Christ a thousand years." Here it is to be observed again, that the English pronoun "*they*" in the above clause, has no corresponding word in the original Greek, and "*oitines*" (who) must be understood as the subject nominative of the following verbs.

Who, then, it may be asked, "*lived* and *reigned*"? The answer evidently must be, that the persons spoken of—the martyrs and other disciples of Jesus—lived and reigned.

The text then, in its original construction, does not afford the shadow of a warrant for restricting the words "lived and reigned" to souls exclusive of bodies, as has been done, with such apparent confidence, by Dr. Berg. Nothing but a determination to wrest this passage out of the hands of Premillennialists, could have suggested such an idea, as it seems to us.

The process of ratiocination in the minds of our opponents, appears to be this: If we can confine the predicates "lived and reigned" to "*souls alone*," then the idea being absurd that John saw dead souls, and that these dead souls revived, there will be no other alternative but to make the resurrection "figurative," and thus get rid of the testimony of this powerful and decisive text.

3. If the resurrection of the martyrs and other disciples of Jesus, called by John the "first resurrection," be a "figurative" one, must not the "second resurrection," that of the wicked, be also figurative? and is Dr. Berg prepared to admit that? Yes, he is prepared even for this; for since writing the last sentence, we have looked at a recent article of his, and find this explicit admission: "The first resurrection is thus shown to be figurative. It is the raising up of men endowed with a martyr spirit. The resurrection of 'the rest of the dead,' who are said 'not to live again' until the thousand years are past, is of course also figurative. This I am at pains to say, not once merely, but *again* and *again* with marked emphasis!!!"

4. It must be admitted by all that something is represented in the vision, not only as *living*, but as living again, or being resurrected at the beginning of the Millennium. What was it? It must be something capable of *dying*, which could not be *souls*, since souls cannot die. Yet, says the Doctor, "souls *only* are meant, and that figuratively." But the spirit of the martyrs has *never died*, and therefore cannot be said to be *revived*. And if the spirit of the martyrs was only revived two thousand years after its death in the death of the martyrs, what becomes of true Christianity in the intervening period; and what becomes of the promise of Christ, "that the gates of hell should not prevail against His church"?

A figurative resurrection is not a *reality;* yet the Angel said to John, "Come up hither, and I will show thee *things* (realities) which must be (exist) hereafter." Was John's vision, then, only the *figure* of a *figure;* or was it the picture of a *sublime reality?*

The following brief paraphrase gives what is the true meaning of the Apostle: "And I saw thrones, and the saints sat upon them, and the authority to rule and judge was given to them: And I also saw the souls of them that were beheaded for the witness of Jesus and for the word of God; And I saw, too, the souls of those who had not worshipped the beast, neither his image; neither had received the mark upon the forehead, or in their hand; And these martyrs and saints lived again in their raised and glorified bodies, and reigned with Christ a thousand years. But the rest of the dead lived

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not again until the thousand years were finished. This particular resurrection of the disciples of Jesus is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

H. N.

NOTE TO THE EDITOR.

THE review of portions of Barnes' Notes on Rev. 20th, in Nos. 8 and 9 of the Prophetic Times, is very interesting and instructive; the errors of that excellent man in his comments I had long ago perceived; and discovered what is said in your article about the new truth concerning the Resurrection, viz., the interval of one thousand years between the resurrection of the saints and that of the ungodly. Having (*on many points*) been much profited by the commentaries of Mr. Barnes, I am the more surprised and sorry for his errors on *some points*. In his Notes on Isaiah 11:6, 7, concerning the prediction of the "cow and bear feeding" together, and "the lion eating straw like the ox," &c., he applies it to a change in the evil passions of men! He says: "The lion, the wolf, the panther, are made to live on flesh, &c." Again, "The adder is poisonous, and nothing but a miracle would prevent the poisonous secretion." Now, if the good Doctor had only referred to the account God has given us of the creation of all these creatures, he would see they *were not made so*. See Gen. 1:29, 30. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to *every beast* of the earth, and to every fowl of the air, and to *everything that creepeth* upon the earth, wherein there is life, I have given *every green herb for meat:* and it was so." Here it is plain, they were *not made* to devour each other; and it is *as* plain, that the prediction of Isaiah 11th, points to "the times of *restitution of all things*" spoken of by Peter (Acts 3:21); and also points us *back*, to the Eden state, upon this earth, before man sinned. It is a wonder that so many overlook the fact, that *no* creature was *made* carnivorous; but as in consequence of the sin of man, "the creatures were made subject to vanity, not willingly" (see Rom. 8:20), and so after the fall became degraded or lowered down for man's "sake" (see Gen. 3:17); so they shall at last as the prophet predicts, in the 11th chapter, be brought "into the glorious liberty of the children of God" (Rom. 8:21), and then shall be fulfilled what it is here written of the lion, the ox, &c., &c.

J. B.

Selections.

ENOCH A TYPE OF THE TRANSLATED SAINTS.

"Enoch; the seventh from Adam."—JUDE 14.

IT has been said, with no small measure of truth, that "the world knows little of its greatest men;" and again, still more truly as well as beautifully, that "the Church's brightest lights often shine *heavenwards*, and she never sees them, because she does not live near enough to heaven." Of this general statement, Enoch, "the seventh from Adam," and one of the grandest figures in the venerable group of "the youthful world's gray fathers," is a pre-eminent example. How little, as regards the amount of reference, we hear of him; how small a space he occupies upon the sacred canvas; and yet how strongly and sharply do a few graphic strokes of the divine pencil set him before us in the sanctity of his character, and all the sublimity of his destiny! So that we may truly say of him, as it is said of Abel, "He being translated yet speaketh," especially, as I design to show, to us who in these last days profess to be waiting, with girded loins and burning lamps, for the coming of our fast-approaching, long-expected Lord.

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The first time that Enoch comes under our notice in the sacred Scriptures is in the fifth chapter of Genesis (v. 18–24), where, in connection with the brief record of his birth and age, we find this important statement made concerning him: "And Enoch walked with God, and he was not; for God took him." The second passage of Scripture in which reference is made to him is in the eleventh chapter of the Epistle to the Hebrews (v. 5), where, in the Apostle's grand muster-roll of the faithful, he stands forth as the second great example of the power and grace of *faith*. "By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." And his last appearance on the inspired page is here in the Epistle of Jude, where we seem to hear for one brief moment, Enoch's own solemn voice speaking to us: "And Enoch also, the seventh from Adam, prophesied of these (the apostates of the last days), saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

There are just three passages in the whole Bible in which Enoch is introduced; and of these, strange to say, two are found in the New Testament. Enoch was one of the earliest of the Old Testament saints; he was but the seventh from Adam; he left this earth more than three thousand years before the birth of Christ; and yet had we possessed only the Scriptures of the Old Testament, how important a part of the little we do learn concerning him would have been lost to us. Had the brief record of Genesis alone come down to us, we should have known of Enoch's walk with God, but not of the faith by which he walked; we had heard, indeed, of his translation, but not of his testimony. We may learn from this the important truth, never perhaps *so* important as at the present time, that we find in the Bible all the characteristics of an organic structure: that it has grown to what it is, not as a house grows to which each succeeding owner has added an apartment of such size and description as seemed good to him, but rather as an oak grows, which, even when it has attained its most magnificent proportions, presents only the development of that which was originally contained in the acorn. That, in other words, the Scriptures are not to be regarded as a mere bundle of independent documents tied together by the strings of Jewish and Christian tradition, and having no mutual connection and dependence; but, on the contrary, as one living whole, having one inspiring spirit, and containing from first to last one Divine record; that both Testaments are so vitally and intimately dependent on each other that to destroy one will necessarily involve the ultimate destruction of the other.

But to return to Enoch. The three texts which have been quoted, as the only ones relating to him, clearly bring before us three special aspects of his saintly character, namely: (1.) *His faith*—"*by faith* Enoch was translated that he should not see death." (2.) *His walk*—"Enoch *walked with God:* and he was not, for God took him." (3.) *His testimony*—"Enoch prophesied, saying, Behold, the Lord cometh," &c. And these several points are all closely connected. Enoch's *faith* was the root alike of his holy walk and his fearless testimony. For "without faith it is impossible" either to "please God" or to serve him: "for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." (Heb. 11:6) "And this," says the disciple whom Jesus loved, "is the victory that overcometh the world, even our faith." (1 John 5:4.) Gloriously, as we may see, did Enoch's faith overcome the world. It overcame the *love* of the world, and thus resulted in his walking with God. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. Whosoever, therefore, will be a friend of the world, is the enemy of God." (1 John 2:16; James 4:4.) And, moreover, it overcame the *fear* of the world, else assuredly the world had never heard his prophecy of coming judgment. Surely it

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required strong faith to deliver such a testimony as his to an ungodly and deriding generation; but this was the victory which in Enoch's case, as in so many others, overcame the fear of the world as well as the love of it, even his faith.

On another occasion the subjects of Enoch's faith and Enoch's walk, to which I have thus briefly alluded, might have afforded much food for profitable meditation, and could easily have been enlarged upon; but I desire in the following remarks to view Enoch in a different and somewhat peculiar aspect; namely, as *a very remarkable type of Christ's living and waiting saints at the close of the present dispensation.* Thus regarded, three very significant circumstances to be learnt from the brief references made to his history in Scripture, claim our special attention. These are, first and specially, the great fact of his translation. Secondly, the circumstance mentioned by Jude, that Enoch was "the seventh from Adam." And, lastly, the peculiar testimony as summed up by the same Apostle. Let us briefly consider these in the order mentioned:

I. We are to regard Enoch as a type of the living and waiting saints at the close of this dispensation *in the wonderful circumstance of his translation.*

We hear it commonly said, and we are apt ourselves to acquiesce too readily in the statement, that there is nothing so certain as death. The lesson continually enforced upon us from the pulpit is to prepare for death; and even as Christians, this is held to be at once our duty and our wisdom. Now, I do not hesitate to say that this kind of teaching is quite unscriptural. Nowhere in the New Testament is the believer exhorted to prepare for death or to regard it as inevitable. Nowhere in the New Testament is death held forth as an object of desire, or an incentive to holiness. The Christian's duty is to be ready, not for death, but for the coming of the Lord. The Christian's wisdom is, not to be always meditating upon death, but, on the contrary, as far as possible to ignore it. There is something more certain than death; there are some who shall never die. This is as sure as anything in the Bible. "Behold," says Paul to the Corinthians, "I show you a mystery; we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." And again, to the Thessalonians: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we that are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so we shall ever be with the Lord." (1 Cor. 15:51, 52; 1 Thess. 4:16, 17). And it has pleased God in each of the great dispensations of the past to afford us a type and pledge of this most blessed privilege of translation. Elijah, in the Mosaic dispensation, and Enoch, in the antediluvian, were both translated that they should not see death.

Now this thing happened unto them for an ensample, and it was doubtless written for our admonition and comfort, upon whom the end of this age has come. This is now very generally admitted. The learned Dr. Baumgarten says: "We have two types in the Old Testament of the change and removal of those just men who, at the end of this dispensation, shall be removed, or exempted from the misery and the final destruction of the earth." And he adds: "Enoch was taken as a type of the antediluvian world, and Elijah from the time of the Old Testament covenant. Both lived at a time of increasing corruption and wickedness, on which account their removal becomes so significant." Many years previously, the celebrated Edward Irving had said: "Three eminent servants of God testified their faith in the coming judgment of the deluge, and God justified their faith in three remarkable ways: Enoch was translated, Methuselah died just before the destruction came, and Noah was saved out of it. And thus it will be at the last judgment; 'as it was in the days of Noah, so shall it be in the days when the Son of Man cometh again.' As Enoch was caught up to heaven, so 'we (Gentiles) which are alive and remain, shall be caught up together with them

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(the risen dead) in the clouds to meet the Lord in the air.' (2 Thess. 4 : 17.) As Methuselah was taken away from the evil to come (Isaiah 57 : 1), so shall many saints fall asleep in Jesus before his wrath is poured out; according to that word in Revelation 15 : 13, 'Blessed are the dead which die in the Lord *from henceforth;* yea, saith the Spirit, that they may rest from their labors and their works do follow them.' And as Noah was preserved in the ark, so shall the Jewish church be preserved in the wilderness into which she shall be taken (Cant. 8 : 5; Hos. 11 : 14, etc.), there re-betrothed, and kept from the anti-christian tribulation."

Now there are three lines of thought suggested by the translation of Enoch which I desire briefly to take up as developing its typical significance. (1.) The character of the man was as peculiar as his destiny. It may perhaps be deemed fanciful, yet I cannot help regarding the reserve with which Enoch is spoken of in Scripture, the utter lack of detail regarding his life and the remarkable events contained therein, as intended to suggest the idea that, as a rule, those who shall be deemed worthy to escape the great tribulation to come upon the world, and to have part in the first translation, will not be men and women occupying a prominent position before the world—not the leaders of religious parties and champions of religious sects—not those whose names are most highly honored and whose services are most widely known; but rather such as faithfully discharging what may be called home duties, "wearing the white flower of a blameless life" in days of abounding iniquity and deepening apostasy, loving the Lord Jesus Christ with a pure heart fervently, and, as the very evidence of it, loving also his appearing, shall possess a special meetness, though seen perhaps only by the eye of heaven, to be taken by God even as Enoch was taken, because they have walked with him in this life even as Enoch walked.

Be this as it may, it is at least certain that without some special readiness none shall attain to this very special reward. In this instance, as in every other, the eternal law shall be found to hold good, that "whatsoever a man soweth that shall he also reap." And as it was not without a previous testimony that he pleased God that Enoch was translated that he should not see death, even so shall it be at the end of this dispensation. A recent writer, from whose views on the subject of unfulfilled prophecy I totally dissent, has yet pertinently asked, "Have we any ground from Scripture to expect that any of God's children, now or hereafter, shall be caught up to meet the Lord in the air—without their having been previously and pre-eminently sanctified by the Spirit of the Lord in order to render them meet for such an exalted honor?"

"In all ages," he observes, "it has been universally acknowledged, that no higher honor was ever publicly bestowed on any man on earth than that which was bestowed on Enoch, the seventh from Adam, and on Elijah, both of whom were translated without dying; and that bestowed on the Apostle Paul, who was caught up to the third heaven, and afterwards returned to earth. Now, this exalted honor was evidently given to illustrate and exemplify the unalterable principle of the divine government, which honors remarkably those who are specially honoring God, as it is written, 'Them that honor me, I will honor.' For surely God never yet bestowed distinguished honor on any one who was not, at the time of that bestowment, singularly honoring the Lord.

"What, then, for example, is the revealed character and history of the seventh from Adam, who was caught up to heaven without seeing death? We read that previously 'Enoch walked with God' for three hundred years; and that in this most holy state 'God took him.' And again, that 'before his translation he had this testimony,' as the special reason for that most singular honor—that 'he pleased God.' Now, we are surely warranted to conclude that Enoch was the ordained prototype or pattern of those blessed ones who shall be alive and remain unto the coming of the Lord, and who shall be caught up to meet Him in the air.

"If Enoch, Elijah, and Paul were then the distinguished patterns of those who shall thus be honored when Christ shall come again in glory, let the question be now faithfully answered, Is there such a vivid resemblance be-

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tween these ancient, most holy saints, and the members of the Church of God generally at this day, that we may reasonably expect the speedy bestowment on them of a similar, yea, even a still greater honor? If not, if it be lamentably the reverse, if multitudes of the members of Christian churches at the present day resemble the Laodiceans of old, neither cold nor hot, if the love of many has indeed 'waxed cold,' can we possibly imagine, with our Lord's awful and most threatening denunciations of the 'Laodicean' church before us, that the righteous Judge, who will reward every man according to his works, and who bestowed the highest distinction on Enoch and Elijah which He ever vouchsafed to any in this world, as a special mark of His approbation of their illustrious, persevering holiness, breasting, as they did, a flood of ungodliness—can we conceive that He will actually bestow the same wondrous honor on those who are manifestly dishonoring Him by their spiritual poverty, sleep, slothfulness, selfishness, and nakedness?"*

I answer at once, no, we cannot. So far I quite agree with Mr. Cornwall; but when he proceeds from these premises to draw the conclusion that "we must not expect such a translation in the present state of the church," he simply refuses to follow fairly out the typical teaching of the case of Enoch, because beyond that point it does not suit his theory. I will take leave, however, to follow the type a few steps further.

2. Enoch alone was translated, though others in a state of salvation were living at the time. That fearful process of moral and social corruption which came to the full at the era of the deluge, "when few, that is eight persons, were saved by water," although it had in fact attained an advanced stage even at the time of Enoch's translation, was by no means so universal as at the latter period; and we may therefore reasonably conclude that the number of the children of God then living must have been considerably larger. Indeed, "by applying the elementary rules of arithmetic to data contained in the fifth chapter of Genesis, it will be found that when Enoch was translated, all the patriarchs therein mentioned were alive, with the exception of Adam and Noah, the former of whom died fifty-seven years before, and the latter was not born till sixty-nine years after that event." We are, then, clearly warranted in asserting that though Enoch was the only individual then living who was deemed worthy of the signal honor of translation, he was by no means the only individual then living in a state of grace. And as it was in Enoch's day, even so shall it be in the day of that coming rapture of Christ's waiting saints, of which *his* translation was so significant a type. In fact I have no doubt that Dr. Seiss is quite correct when he says, "I have no idea that a very large portion of mankind, or even of the professing Church, will be thus taken. The first translation, if I may so speak, will embrace only the select few, who 'watch and pray always,' that they 'may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.' (Luke 21 : 36.) 'In that night there shall be two in one bed; the one shall be taken and the other shall be left. Two shall be grinding together; the one shall be taken, and the other left.' (Luke 17 : 34, 36.) The idea is that the great body of the Church even will be 'left.' And this assumption of the saints to immortality, which may occur any of these passing days or nights, and certainly is to be devoutly awaited as very near, is the first signal act by which the great period of the consummation is to be introduced."

3. The translation of Enoch was unaccompanied by public or sensible attestation. "And Enoch walked with God," we read in Genesis, "and he was not; for God took him." "To be not," says Dr. Jamieson in his recent commentary, "is a soft archaic expression, several times used in the book of Genesis in speaking of a person who is no longer visible in his usual place, or met with in the world, without reference to the mode of his disappearance. (Chap. 37 : 30; 42 : 13, 36.) The versions give different explanations of the phrase. The Samaritan has 'he did not appear;' the Syriac,

* Cornwall's "Present Crisis and Future Prospects of the Church of God." Pp. 428-430.

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'he ceased to be;' the Arabic, 'he died;' the Targum of *Onkelos*, 'he was not found, because the Lord did not make him die;'" while the Apostle Paul, following the Septuagint, translates it, "and was not found, because God had translated him." Whether, as we know actually occurred in the case of Elijah, a fruitless search was made for the missing patriarch, we cannot say; but this at all events seems quite clear: that so far as the inspired record informs us, his sudden disappearance was the only evidence afforded his contemporaries of the wondrous fact of his translation. And as it was in the case of Enoch, even so, if we read the prophetic page aright, shall it be in the case of Christ's waiting saints, when the hour of their removal shall have struck. No warning signal announced to the antediluvian world the moment when Noah entered into the ark; yet "as it was in the days of Noah, so shall also the coming of the Son of man be." No trumpet-peal sounded over guilty Sodom as the angels "laid hold upon his hand, and brought him forth, and set him without the city;" yet, "as it was in the days of Lot, even thus shall it be in the day when the Son of man is revealed." (Luke 17:26–30.) No thunder-crash proclaimed the fact of Enoch's translation, we are simply and sublimely told that "he was not, for God took him;" and so, again, shall it be in the great day of the Lord's coming to receive His saints unto himself. Swiftly as in a tropical clime the darkness of the night succeeds the blazing day; silently as the shadows flee away before the light of the morning; secretly as the dews exhale beneath the beams of the uprisen sun; shall the waiting saints of Christ be rapt away to be forever with their Lord: they will not be found, because God will have translated them. Friends shall be seated around the cheerful board, when "in a moment, in the twinkling of an eye," one shall be taken and the others left. The railway train will be speeding on its journey, when, with a speed more rapid than its own, two, it may be or three, of its occupants will be removed. The ocean steamer shall be ploughing the Atlantic billows when suddenly some of its passengers will have reached a heavenly port. Christian brethren shall have met together to worship God, or, it may be, to partake of the memorials of Christ's dying love; when, without the briefest interval, the worship of some shall be transferred to a higher sanctuary, and the eyes which a moment before beheld only the broken bread and poured-out wine which show the Lord's death till He come, shall see the King in His beauty, and be made "exceeding glad with His countenance." O wondrous thought! amazing anticipation! Do we indeed in any measure realize the fact that so it shall be? Do we really believe, as we lie down in our beds each night, that our closing eyes may open amid the splendors of the New Jerusalem? Do we really cherish the thought, as each morning dawns, that before yon sun sets in the western sky, we may be inhabitants of that city which "hath no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof?" If we did, if this coming glory was to us a reality and not a mere opinion, what manner of persons ought we to be, must we be, in all holy conversation and godliness? How slight a hold would the world have upon us: how hateful would be every thought of evil; how earnest the cry of our hearts, "Come, Lord Jesus; come quickly."

II. But I proceed briefly to notice, in the second place, the circumstance mentioned by the Apostle Jude, that Enoch was the seventh from Adam. By any one ignorant of the significance of Scripture numbers, it might perhaps be asked, "Why is this fact, that Enoch was the seventh from Adam, mentioned here? What additional emphasis does it give to the Apostle's statement? What matters it whether Enoch was the seventh, the eighth, or the tenth from Adam?" But when we remember the almost scientific precision with which numbers are used in the prophetic word, and the very special significance which attaches to the number seven, we can, at once, appreciate its force as used in the present connection. Throughout the whole Bible, from Genesis to Revelation, seven is the number denoting that which is temporarily but not finally complete—perfection as regards things connected with the

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present world. The cabalistic reason of this may be thus explained: three is the signature of the Trinity, and four of the earth; as has recently been pointed out in these pages in reference to the Cherubim. Hence as 3 + 4 =7, so the number seven itself admirably embodies the thought of the relation in which God at present stands to this world. In contradistinction to seven stands twelve, the number of final completeness. For as 3 × 4=12, so when God's purposes are finally accomplished, then God shall be fully glorified on earth, and the earth fully blessed in him.

This mystical significance of the number seven is recognized by the most learned and able writers on prophecy. "Seven," says the learned Mede, "is a number of the revolution of times, and therefore in this book (the Apocalypse) the seals, trumpets, and vials also are seven." "Seven," observes B. W. Newton in his valuable Thoughts on the Apocalypse, "is the number of rest, especially after labor. It indicates completeness that can be rested in; the mind in this case being directed, not to any consequences that may follow, but simply to the completeness and perfectness of that which is presented before us. The seventh day, the seventh year, and the seventh seventh year, were periods of rest and satisfied joy. Indeed seven may properly be called the number of completeness. When man by his sin ruins that which God had made perfect, and it becomes necessary for Him to make all things new, then we read of an eighth day."

Now this gives a deep and most appropriate meaning to the mention of the fact, by the Apostle Jude, that Enoch was the seventh from Adam; since, taken in connection with the circumstances of his miraculous translation which we have already considered, it clearly sets him before us as a wonderful type of the waiting church at the time of the second advent. Of those, that is to say, who shall witness the completion of God's present dispensational dealing with this world, and who, while standing upon the threshold of a new and more glorious economy, shall yet be exempt from the desolating judgments which are to precede its actual establishment. And thus we see that, as Bengel says with his wonted suggestiveness, "The seventh from Adam is an expression not without mystery; for in him who is thus described, freedom from death and a sacred number are combined: for every seventh object is most highly valued. The first coming of Christ was foretold to Adam; the second to Enoch. The seventh from Adam prophesied the things which shall close the seventh age of the world."

III. And this brings us to the last point which I designed to touch upon, namely, the peculiar character of Enoch's prophecy. It had express and exclusive reference to the closing days of this dispensation, and the second glorious appearing of the Lord Jesus Christ. "Behold, the Lord cometh with the myriads of His holy ones, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude had spoken, in the preceding part of his epistle, of certain false teachers who had "crept in unawares" into the church even then, an evil race, who would moreover continue increasingly to infest it till their measure shall be filled up by the "mockers of the last times." (Ver. 18.) And with this agrees the testimony of Paul, in his second Epistle to the Thessalonians (2:7, 8). "For the mystery of iniquity doth already work: only he that now withholdeth be taken out of the midst; and then shall the lawless one be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." And with that of Peter also: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (3:3, 4.)

Now, it was "of these" or "concerning these," as Jude expressly tells us, that Enoch prophesied. And it is surely remarkable that this most ancient prophecy, delivered thousands of years before the birth of Christ, should have reference to the Lord's second advent alone;

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the first, with all its momentous consequences, being passed over and ignored. It is the Lord coming to exercise judgment upon the impenitent: not the Lord coming to save the lost, of whom Enoch prophesied. And was not this a testimony peculiarly befitting "the seventh from Adam?" Does he not thus again appear to typify the waiting church of these last days? The Lord cometh! The Lord cometh with His holy myriads! The Lord cometh to judge His enemies! This is the sum of Enoch's prophecy; and this is, indeed, "truth for the last days;" the only remaining message for those who have rejected God's Gospel and denied His Son, and who, having endured with much long-suffering, He is at last about to reject.

One word more and I may conclude. In the three bright aspects of Enoch's character, presented to us in Scripture, and to which I briefly referred at the commencement of these remarks—his faith, his walk, his testimony; we surely have indicated to us the three great wants of the church in these last days, and the three special graces, in our personal possession of which we may recognize the divine earnest of our meetness to participate, should we be alive and remain unto the coming of the Lord, in that promised, glorious exemption from the common lot of fallen humanity, of which Enoch's translation was so beautiful a type. Not without Enoch's faith, let us rest assured, shall we be deemed worthy of an Enoch-like translation. Not without Enoch's walk shall we be found in the position of those wise and ready virgins who go in with the Bridegroom to the wedding. Not without a word of testimony, similar to Enoch's, concerning the coming of the King and Judge, shall the precious promise to the Philadelphian Church be made good to us. (Rev. 3:10.) But if these things be indeed in us, and abound, then may we, in a well-grounded confidence, and with most blessed self-application, take up the poet's language and say:

"Earth, what a sorrow lies before thee,
None like it in the shadowy past;
The sharpest throe that ever tore thee,
Even though the briefest and the last!

"I see the fair moon veil her lustre,
I see the sackcloth of the sun;
The shrouding of each starry cluster,
The threefold woe of earth begun.

"I see the shadows of the sunset;
And wrapt in these the Avenger's form;
I see the Armageddon-onset;
But I shall be above the storm.

"There comes the moaning and the sighing;
There comes the hot tear's heavy fall,
The thousand agonies of dying:
BUT I SHALL BE BEYOND THEM ALL."

W. MAUDE.

WATCHMEN IN THE EAST.

IN Eastern countries, where they have no clocks, and the mechanical contrivances used for supplying the want of them are exceedingly imperfect, and but rarely possessed, the method generally employed to take the note of time, is by dividing the day and night into four equal parts. The periodical return of these is announced by watchmen, some of whom are stationed on high towers, others patrol the various streets of the city, while their duty is to proclaim with a loud cry, or by instruments of music, the intervals as they pass. This is more particularly required of them at night, in the course of which they are obliged, not only at each watch, but at frequent intervals in the progress of it, to cry aloud in order to give the people, who depend upon them for the protection of their lives and property, assurance that they are not sleeping at their posts, or negligent of their charge. On these latter occasions, the exclamations are always addressed to their comrades, and generally consist of some expressions in the form of a dialogue tending to encourage one another in the discharge of their cheerless and monotonous task; some watchword, or set form of words, similar to what a traveller informs us is used by the watchmen of the caravans of the Desert, who, in going their rounds, exclaim when they meet, "God is merciful," while the other responds in the same elevated tone, "Blessings be on you," or, "Mind yourselves." The responsibility of these officers is very great, for whatever outrages are perpetrated,

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the watchman who is on duty at the time is required to make rigid satisfaction—in cases of robbery, by payment of an equivalent for the stolen goods, and in cases of murder, with his own blood; and hence, those who are appointed to this office are obliged, both from a sense of duty, and from a dread of the serious consequences of negligence, to be constantly perambulating the streets, and making the most vigilant efforts to prevent the occurrence of any disorder.

The knowledge of these customs which existed in almost all the countries of the East during the successive ages in which the Scriptures were written, and which still exist in many places, affords an obvious explanation of many circumstances mentioned in sacred history, and of many allusions made to watchmen and their employment, both in the Old and New Testaments. Thus we may learn from the preceding observations the time of the night intended in the following and other passages. Judges 7: 19—"So Gideon, and the three hundred men that were with him, came unto the outside of the camp, in the beginning of the middle watch; and they had but newly set the watch." Matt. 14: 15—"And in the fourth watch of the night, Jesus went unto them, walking on the sea." See also Luke 12: 26–40. Reckoning their night to begin at our six o'clock in the evening, the first, second, third and fourth watches, consisting of three hours each, were the successive periods into which they were accustomed to divide that portion of time. We also discover how natural it was for them to use the term *watches* as a general expression for the *night season*, as in Psalm 63, where the Psalmist speaks of the time he spent in devotion,—"When I meditate on thee in the *night-watches*." To the loud and frequent cries with which the return of these intervals was made known, the Prophet Isaiah alludes in 52: 8, where he says, "The watchmen shall lift up the voice;" in 62: 6, where he speaks of them "never holding their peace day nor night, crying aloud, and keeping not silence;" and also in 56: 10, where in speaking of careless and unfaithful watchmen, he describes them as "*dumb* dogs, dreamers, that love to slumber." The vehemence of these nocturnal exclamations of the watchmen, would frequently awake those that were asleep; and as to persons thus suddenly roused, the quarter of the night announced as having elapsed, would seem to have passed in the oblivion of their slumbers with the rapidity of a moment, we may perceive the exquisite force and beauty of the simile in Psalm 90: 4, "*A thousand years are in thy sight but as a watch in the night.*" The custom of the watchmen crying aloud in the course of the watches, and that, too, by saluting each other when they met, in the form of a set dialogue, was observed also by the ancient officers of this description among the Jews—the watchword being then, as it is still, we have seen, among the watchmen of the caravans, some pious sentiment, in which the name of Jehovah is especially expressed. Two remarkable instances of this occur in Scripture; the one is in Isaiah 62: 6, where, speaking of the watchmen of the Temple, who were always Levites, and among whom the same regulations subsisted as among other watchmen, he addressed them under the poetical description of, "Ye that make mention of the Lord," *i. e.*, ye whose watchword is the name of Jehovah. The other instance is in Psalm 134, the whole of which, as is justly observed by Bishop Lowth, is nothing more than the alternate cry of two different divisions of the watch. The first watch addresses the second, reminding them of their duty; the second answers by a solemn blessing. The address and the answer seem both to be a set form, which each division proclaimed aloud at stated intervals to notify the time of night.

First band of watchmen—"Bless ye the Lord, all ye servants of the Lord, who stand in the night in the house of the Lord. Lift up your hands in the sanctuary and bless the Lord."

Second band of watchmen answer—"The Lord bless thee out of Zion—the Lord that made heaven and earth."

According to the rigid, and in many cases sanguinary laws of the East, to which we have already adverted, the office of a watchman is

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neither a sinecure nor is it an easy task, as he is responsible for the safety both of the persons and things he is appointed to guard, and must pay, without the hope of mercy, the penalty of the utmost farthing, either with his fortune or his life, for whatever disasters happen, if it be proved that the occurrence took place in consequence of his having failed to give the alarm, or not having taken due precautions to prevent the mischief. The reader of the Scriptures will remember the tremendous effect with which the fervid imagination of Ezekiel employs this circumstance to portray the responsibility of the spiritual watchmen who are stationed upon the bulwarks of Zion, and whose duty it is to proclaim aloud to the people the warnings, reproofs, and admonitions of the word of God. "O! son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O! wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezekiel 33: 8, 9.)

In some places of the East, particularly Persia and Hindostan, watchmen are included among the officers that compose the household establishment of the grandees, and one of them (the number being generally four, corresponding to the watches of the night) is stationed near the bed of his master to guard it, and be ready, whenever he requires it, to tell him how far the night is advanced. Such officers, we are told by Josephus, were in the court of Ahasuerus. For on that night on which the king could not sleep, and on which he called for the records of his kingdom, and there was read over to him the conspiracy which Mordecai had discovered; the historian adds, "the king bade the scribe who was reading stop, and having inquired *of those that were appointed for the purpose, what hour of the night it was*, and having been informed it was already day, he ordered, that if they found any of his friends were already come and standing before the court, they should tell him, that he might instantly bestow some reward on Mordecai."

Editorial.

YESTERDAY, TO-DAY AND FOREVER.

A MILLENARIAN POEM.

We have carried, and in our recreations, perused with ever increasing interest, the poem by Rev. Edward Henry Bickersteth, Incumbent of Christ Church, Hampstead, entitled "Yesterday, To-day and Forever." It has been republished in this country by Robert Carter & Brothers, and it well deserves a place on Christian parlor tables, beside the "Paradise Lost" and "Course of Time;" and inasmuch as the author's prayer, that his "humble effort to combine some of the pictorial teachings supplied by God's Holy Word might awaken other minds to deeper thought on things unseen and eternal," has been largely fulfilled in the writer's own case, it may be useful to sketch in part the spirit and substance of this awakening poem.

It is in twelve books or cantos, each with a distinct topic, being a vision of dying, descending into Hades, dwelling in Paradise, and gathering from the lips of the conducting angel Oriel successively, The Paradise of the Blessed Dead, The Prison of the Lost, The Creation of Angels and of Men, The Fall of Angels and of Men, The Empire of Darkness, Redemption, The Church Militant, The Bridal of the Lamb, The Millennial Sabbath, The Last Judgment, The Many Mansions.

The local structure of the poem depends in great measure upon the author's interpretation of 1 Pet. 3: 18–22, which he thinks appears to indicate that the Hades to which our Lord's

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disembodied spirit went betwixt His death and resurrection, is as much to be regarded *below* our earth, as the heavens of glory to which He ascended from Olivet are to be regarded *above* it. "The Spirit," he argues, "describes our Lord's descent to Hades by the same word, πορευθείς, which relates his ascent to heaven. In both cases he went a journey, first descending, afterwards ascending. And as in the latter case, our thoughts travel upwards with Him who passed through the heavens (διελπλυθότα τοὺς οὐρανούς, Heb. 4:16), to the throne of glory, so in the former they travel downwards with Him to the deep into which He descended for our sakes."

A passage from the author's well-known Commentary on the New Testament is quoted, in which he argues that the time referred to when our Lord was put to death in the flesh, but quickened in the spirit, was the interval between His death and resurrection, during which His human spirit was separated from His human flesh.

"That an actual journey from place to place is described (1 Pet. 3:19), is evident from the use of the same word (πορευθείς, having travelled) there, and in verse 22, where it must signify a local transition from earth to heaven. The comparison of one verse with another precludes any metaphorical adaptation of the term 'journeyed.' That this mission of Christ to the souls in Hades is nowhere else recorded by the Holy Spirit, will never stagger those who believe that every word of God is true. That by the phrase 'he preached' (εκήρυζεν), is intimated the announcement of the work of redemption, is almost certain, from other passages where it thus stands by itself, and from a comparison of the enduring term (εὐηγγελίσθη ch. 4:6). That the day of grace, the time of salvation is everywhere in Holy Scripture limited to the brief space of life is true; but this hinders not such a proclamation of mercy to those, who, after the door of temporal safety was shut, may have truly repented of their guilt, and found forgiveness with God before they were overwhelmed with the rising waters. That the destruction of the body is not inconsistent with the salvation of the good, in the case of repenting sinners, we know from other instances of divine compassion. And, finally, that the descent of Christ to Hades, a fact which, like His death, stands alone and admits not of repetition, should be illustrated with *signal* acts of royal clemency, is only in accordance with those miracles of mercy which ever attended His steps."

Inasmuch as Christ Jesus, our Lord, died and descended into Hades, so all His followers *must*. The first book of the poem is therefore a description of the Seer's Death and Descent into the Under-world. Whatever be thought of its theology, no one can read it without fascination, nor without finding it highly significant, beautiful, and suggestive. Perhaps it is the best and most pregnant of all the twelve. Here is a description of "After death:"

I had passed on, almost passed
Beyond the interchange of loving signs,
Into the very world of love itself.
The waters were about my knees; they washed
My loins; and still they deepened. Unawares
I saw, I listened—Who is He who speaks?—
A Presence and a Voice. That Presence moved
Beside me like a cloud of glory; and
That voice was like a silver trumpet, saying,
"Be of good comfort. It is I. Fear not."
And whether now the waters were less deep,
Or I was borne upon invisible arms,
I know not; but methought my mortal robes
Now only brushed the smoothly gliding stream,
And like the edges of a sunset cloud,
The beatific land before me lay.
One long, last look behind me: gradually
The figures faded on the shore of time,
And, as the passing bell of midnight struck,
One sob, one effort, and my spirit was free.

They err who tell us that the spirit unclothed,
And from its mortal tabernacle loosed,
Has neither lineament of countenance,
Nor limit of ethereal mould, nor form
Of spiritual substance. The Eternal Word,
Before He hung upon the Virgin's breasts,
Was wont to manifest Himself to men,
In visible similitude defined:
And, when on Calvary He gave up the ghost,
In that emancipated spirit went forth,
And preached glad tidings to the souls below.
The angels are but spirits, a flame of fire,
And subtle as the viewless winds of heaven,
Yet are they each to the other visible,

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And beautiful with those original forms
That crowned the morn of their nativity—
. . . . . .
Their angel ideality the same.
And so the spirit inbreathed in human flesh,
By death divested of its mortal robes,
Retains its individual character,
Aye, and the very mould of its sojourn,
Within this earthly tabernacle. Face
Answers to face, and limb to limb: nor lacks
The saint immediate investiture
With saintly apparel.
. . . . . I was now
A spirit, new born into a spiritual world.
Half dreaming, half awake, I lay awhile
In an elysium of Repose: as glides
A vessel long beset with boisterous winds
Into some tranquil port, and all is still,
Except the liquid ripple round the keel:
So in a trance I lay. But gradually,
As wakes an infant from its rosy sleep,
To find its mother sleeping by its side,
Enamored vigil, dreaming I awoke,
And slowly thence bethought me whence I came,
And what I was, and asked instinctively
"Where am I?" And a gentle voice, in tones
More musically soft than those the wind
Elicits from Æolian harp or lute,
Made answer, "Brother, thou art by my side,
By me, thy guardian angel, who have watched
Thy footsteps from the wicket gate of life,
And now am here to tend thy pathway home."

Then follows an exquisitely beautiful portraiture of the guardian angel, closed by a photograph, as it were, or glance of love in which his spirit was poured into the Seer's:

Nor warrior then, nor priest, nor king he seemed,
But only brother.

Before he sets forth with the angel on the journey to Hades, he is bid to look around in the spirit upon the realm of earth.

Immediately I rose,
My spiritual essence to my faintest will
Subservient, as is flame to wind, and gazed,
Myself invisible, around. O sight
Surpassing utterance, when the mists, that veiled
The border land of heaven and earth and hell,
Dispersed, or rather when my eyes became
Used to the mysteries of things unseen!
. . . . . .
There were more spirits than men, more habitants
Of the thin air than of the solid ground:
The firmament was quick with life . . . .
. . . . . .
. . . . . In numbers numberless
The hosts of darkness and of light appeared,
Thronging the air. They were not ranged for fight,
But mingled host with host, angels with men.
Nor was it easy to discern the lost
From the elect. . . . . .
. . . . . .
By every saint a holy watcher stood;
By some a company of blessed spirits;
Each had their ministry assigned. And oft
From superior chief the watchword passed,
Or warnings came of stratagems foreseen,
Or tidings from the court of glory sped
From lip to lip more quickly than the thoughts
Which men decipher from electric signs.
Far off their armor gleamed. On the other hand
The spirits of darkness freely intermixed
With all; innumerable angels armed;
And, baffled oft, to their respective lords
The thrones and principalities of hell,
Repairing, better learned their cursed lore
To win or storm the ramparts of the heart,
Except to treachery impregnable.
Around some dwellings, thick as locust-swarms,
I saw them cluster.

The Seer is permitted to hover over his own home, and to survey in the spirit what was passing beside his lifeless clay, whereat he asks with eagerness,

Hath it been ever granted those who have passed
The river, to appear and show themselves,
Unchanged in form, in heart unchangeable,
To loved ones they have left behind? 'Tis true
It hath been so, gently my guardian said,
But only by His sovereign will and word
Who holds the keys of Hades and of Death,
And opens, as He wills, the mortal eye,
To see the mysteries of things unseen.
Those are who fondly call upon the dead
To hear them, and imagine they receive
Some dark response in symbols or in sounds:
But either in their minds their own prayers raise
Distempered phantasies, or spirits unblest,
Perceiving that the bond of fealty
Is broken with the One and only God,
Assume the very lineaments and voice
Of those invoked, and answering them allure
Their worshipping to ruin. Yet sometimes
The veil is lifted by His high behest
Who separates eternity from time,
And spirits *have* spoken unto men, and then
Their eye is open, and their ear attent.

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As they pass in their swift flight to Hades, the Seer holds high converse with his heavenly escort:

O blessed angel, wherefore calledst thou
The road to Paradise a long descent
Precipitate? Upward our pathway leads
Ascending, not descending: and the earth
Already lies a planet at our feet.
And he benignly smiling, answered me,
Ascension and descension, height and depth,
Are here not measured by a line through space
Drawn vertical or perpendicular
From any spot on the revolving earth.
. . . . . .
But height with us is where the eternal God,
Though omnipotent in the universe,
Reveals the lustre of His throne supreme,
Through clouds of glory in the heaven of heavens:
And depth is the remotest opposite.
We are descending now: for Hades lies
More distant from the everlasting throne
Than central earth. Fear not; for He who sits
High throned above all height pre-eminent,
Not only stooped from thence to Bethlehem,
But dying, descended lower than the earth,
And captive led captivity, His prey,
In those vast realms beneath. Descending first,
Soon He ascended far above the heavens,
And with His presence fills the universe.
His pathway, brother, must be thine. Nor think
That Paradise, though situate in the deep
Which lieth under, is not real heaven:
Heaven is where Jesus is, and He is there.
. . . . . .
There thou shalt see Him as He is,
There clasp His sacred feet, and rest beneath
The beaming sunlight of His countenance,
And follow where He leads through fairer fields
Than Eden, by the gushing spring of life
Fresh watered. He makes heaven: and every part
Of His great temple with His glory shines.

Entranced by the words of his heavenly conductor, the Seer becomes aware the pathway through immensity they were swiftly treading was not a solitary track, but rather a mighty highway of the heavens:

For other travellers, angels they seemed,
Were passing to and fro unweariedly,
On manifold behests commissioned. Some
Swept by us swift as lightning, on their road
From Paradise to earth: and other some
Journeying the way we went, in groups of light,
Bore in their hands, like my angelic guard,
A weary pilgrim to his home of rest.
Others, and they were many, had each in charge
A sleeping infant folded to his bosom,
And ever and anon would stoop and gaze
Upon it with unutterable love.
Of some the flight was slow: but when I looked,
The spirit they carried was in chains, and all
His stricken lineaments bespoke despair.

In answer to the Seer's inquiries whether those prisoners whom they were continually passing were angels or the lost spirits of humanity? and why on the same road with the blessed, his heavenly instructor made answer:

They are the disembodied souls of men
Who lived and died in sin. Lightly they spent
In godless mirth or prayerless toil unblest,
Their brief inestimable day of proof,
Till the last golden sands ran out: and now
Their hour is come, and they are on the road
To that profound abysmal deep, wherein
The rich man lifted up his anguished eyes.
. . . . . .
All die, for all have sinned. Their mother earth
Has but one sepulchre for all. And here
One Hades, by us called the Under-world,
Receives the spirits of the damn'd and blest:
One world, but widely sundered by a gulf
Inevitably fixed, impassable,
With seers to the left hand and the right,
The prison-house of woe and Paradise.
Before us now it lies.

The Seer looked, and lo! before them lay a sphere girdled with clouds, and glorious with illimitable lights and shadows; but as they neared it with lightning speed, it appeared an unfathomable ocean of mist, shoreless, infinite, but in its confines, what seemed a defile in the mountainous clouds, a gorgeous avenue of glory, whence there issued floods of radiance:

The massive sides,
Massive they seemed, of this ravine were built
Of clouds, which ever hung there undispersed,
And caught on every vaporous fold and skirt,
The glory of the sportive rays that streamed
Forth from the happy Paradise beyond
Innumerable. But before we passed
Under that radiant canopy, I saw
Another road far-stretching on our left
Into the outer darkness, vast and void,
And from its depths methought I faintly heard
The sighings of despair. Time was not now
For mute surprise or questions. On we flew,
As shoots a vessel laden with the wealth
Of Ceylon's isle, or Araby the blest,

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Right onward, every sail-yard bent with wind,
Into her longed-for port. And now the air
Grew tremulous with heavenly melody.
Far off at first it seemed, and indistinct,
As swells and sinks the multitudinous roar
Of ocean: but ere long the waves of sound
Rolled on articulate, and then I knew
The voice of harpers harping on their harps.

In the twinkling of an eye, the Seer with his heavenly conductor was among them, enraptured with their joyous welcome. The serene atmosphere throbbed with innumerable greetings, and sounds and sights surpassing words ravished his soul, until he turned to his angel guide, and said unconsciously, "'Twere good to sojourn here."

But he, in tones of buoyant hope, replied,
Brother, thou shalt see greater things than these.

The book closes with the angelic welcome at the vestibule of Paradise:

Welcome to heaven, dear brother, welcome home!
Welcome to thy inheritance of light!
Welcome forever to thy Master's joy!
Thy work is done, thy pilgrimage is past;
Thy guardian angel's vigil is fulfilled:
Thy brethren who have entered into rest
Long for thy coming; and the angel choirs
Are ready with their symphonies of praise.
Nor shall thy voice be mute: a golden harp
For thee is waiting on the trees of life;
And sweetly shall its chords forever ring,
Responsive to thy touch of ecstasy,
With hallelujahs to thy Lord and ours.

H. T. C.

SIGNS AMONG THE JEWS.

The Jews have recently held a convention of their religious leaders, of the more progressive type, in Cassel, in Germany. The assemblage embraced many shining lights, gathered from all parts of Europe, Austria, Switzerland, Sweden, Holland, England, and other quarters of the world. It was something of a Rabbinical Congress, to deliberate upon the conflict between modern facts and science, and some of the hopes and traditions hitherto so deeply rooted in the Jewish mind and heart—between old rites of worship and modern improvements and changes. The results of these deliberations are thus summed up by a reporter of the proceedings:

"The rabbis are in favor of using in worship, as far as possible, the German language instead of the Hebrew. They agree to a general abbreviation of the service; drop those portions which treat of sacrifices and votive offerings, as also the prayers for a restitution of Jerusalem, return to Palestine and the re-establishment of a Jewish empire.

It will be seen that these rabbis are the representatives of the progressive, Saddusaic and skeptical portion of the Jewish people, which is wonderfully on the increase. We do not see in their movements what some are anticipating from them; but these activities of the sons of Jacob after all their sufferings, are very significant. It certainly is true that the Jews are looming up on all sides. In England—a country which has been ruled according to "blood" since the days of the Conqueror—we behold Mr. Benjamin Disraeli, a lineal descendant of the race, and at one time, humble as Moses when he fled from Egypt with nothing but his clothes, overtopping the descendants of the Norman, called to the second step of the throne, and devoting himself, like some mysterious forerunner of great changes, to the work of pacifying tumults of sectarianism and church conflicts. He stands uncontrolled by Parliament, and, next to the Queen, the highest officer in Great Britain. Napoleon leans confidentially upon the Jews, has more than once come forward as their special helper, and the wonderful success of his latest and most triumphant loan, is due to the wonderful financial science of a son of the once despised race. North Germany is ennobling Jews, Russia is favoring them, and Austria is inviting Israelitish bankers and barons to Vienna, estimating their presence and crispy bills as presenting more effectual means of national resuscitation, than did the musty parchment of the Roman concordat.

When the withered fig-tree of the house of Jacob begins to bud and put forth its leaves, then, we have the voice of ancient prophets and of Christ himself to rely on, that "the times of the Gentiles" are about ended, and that the revelation of the heavenly kingdom draweth nigh.

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Special Contributions.

THE ONE HOPE.

WHAT is the scriptural import of the term *hope* as used in Eph. 1 : 18, That ye may know what is *the hope* of his calling; Eph. 4 : 4, There is one body and one Spirit, even as ye are called in *one hope;* Tit. 2 : 13, That *blessed hope*—the glorious appearing of the great God and our Saviour Jesus Christ; 1 John 3 : 3, Every man that hath *this hope* in him purifieth himself?

Since the apostasy, the hope of God's people and of the Church, in every dispensation, has rested on the promise of an intervention on the part of God for the recovery of man from the results of his transgression, and his restoration to the Divine favor, and with more or less distinctness, the disenthralment of the entire creation from the curse imposed, because of man's disobedience. This constitutes the Scriptural idea of Redemption, which being still future, is the subject of Hope; "for what a man seeth, why doth he yet hope for?" "Now *faith* is the substance of things hoped for."

This promised redemption was to be accomplished by one clothed in our nature, and made known to our first parents in Eden, as "the seed of the woman:" to the patriarchs as the seed of Abraham, and to the Jews of later times, as the Son of David, and heir to David's throne and kingdom.

From the fall to the incarnation, the hope of the Church rested in the promise of a coming One,—a coming Messiah, a Deliverer and Saviour. In this revealed promise of redemption, we have not only the agent or person by whom this great salvation is to be accomplished, clearly pointed out, but also the place or locality, where he will more especially make manifest the glory, perfection, and completeness of the work of redemption. The land of Canaan, which God declares to be "the glory of all lands," is inseparably connected with the blessings promised, in the several covenants with Abraham, Isaac, and Jacob. "The Lord hath chosen Zion; He hath desired it for His habitation." "This is my rest forever; here will I dwell: for I have desired it. There will I make the horn of David to bud." Ps. 132 : 13, 14, 17. And at the time of the final restoration of the Israelitish nationality, "they shall call Jerusalem the throne of the Lord, and all nations shall be gathered into it, to the name of the Lord, to Jerusalem." Jer. 3 : 17. Bear in mind this is no temporary arrangement; it is by an "everlasting covenant." Gen. 13 : 15.

Nor is this all. The Old Testament saints had given in minute detail the manner by which this redemption was to be consummated. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called,—the Lord our righteousness." Jer. 23 : 5, 6. "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it and to establish it with judgment and justice from henceforth, even forever." Is. 9 : 7. This royal person is the Son of David according to the flesh, and hence, as by antici-

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pation, the throne of David is, by the pen of inspiration, called the throne of the Lord. "Then Solomon sat upon the throne of the Lord as King instead of David." 1 Chr. 29 : 23.

In perfect accordance with the above, the angel announcing the birth of the promised Messiah, said to Mary: "The Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Judah forever, and of His kingdom there shall be no end." Luke 1 : 32, 33. The same idea is expressed more in detail by Zacharias, on the occasion of the circumcision of his son John, saying: "Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up a horn of salvation for us in the house of His servant David, as He spake by the mouth of His holy prophets, which have been since the world began; that we" (the speaker was a Jew) "should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware to our father Abraham, that He would grant us, that we" (the Jews), "being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life." Luke 1 : 68, 75.

This is submitted as a fair exposition of the faith and hope of the Jewish Church, at the time of our Lord's first advent. It is drawn from the inspired record; it is the utterance of "the holy men of old, as they were moved by the Holy Ghost;" it is declared by Paul to be "the hope of the promise made of God unto our fathers," and yet when presented to the modern Christian Church, is denounced as "carnal," as a "Jewish prejudice," inconsistent with the *spirituality* of the Gospel. But, brethren, could they have believed less? Is it not safe to stand in the shadow of old Zacharias? Was not their hope *one?*

Our next point of inquiry is, Has this hope been changed or modified since the morning of the Resurrection?

The most the sorrowing disciples could say, before they knew that their Lord had risen, was, "We trusted that it had been He which should have restored Israel!" Luke 24 : 21. This was all they knew; the calling of the Gentiles was a subject upon which, as yet, they had no instruction. It, however, serves to show the nature of their hope, in the midst of impenetrable darkness. But to show how near the heart this promised redemption was to the immediate disciples of our Lord, we hear them, after being instructed "in the things pertaining to the kingdom of God," during our Lord's continuance with them, before His ascension, put this direct question: "Lord, wilt Thou at this time, restore again the kingdom to Israel?" Acts 1 : 6. It is certain we can find no evidence of any change in the nature of their hope as yet! Indeed, their persistence in this "one blessed hope," is often referred to as an evidence of the obduracy and blinding influence of prejudice! Is it possible that, after a three years' theological course, under so faithful a teacher, himself also a Jew, they were too carnal or too obtuse to perceive the true spiritual nature of that kingdom, concerning which He had taught them so assiduously, an attainment of such easy acquirement in our day, that our brethren of the so-called spiritual school become proficient before they learn the use of their text-books!

In reply, it is sufficient to say, our Lord never seems to have labored to disabuse their minds from such prejudice, although He was very careful to instruct them concerning the time, as not being a subject of revelation. The discovery of a kingdom more exclusively spiritual than that which constituted the hope of Zacharias, is an attainment of recent date, totally unknown to the Apostles and early fathers.

But all this was before the descent of the Holy Ghost at Pentecost! True, but after the Apostles were endued with power from on high, and fully constituted as witnesses, Peter, preaching to the Jews, says: "Therefore David, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of His body, *according to the flesh*, He would raise up Christ to sit on His throne," Acts 2 : 30, exhorts them thus: "Repent ye, therefore, and be converted, that your sins may be

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blotted. When the times of refreshing" (they were then in the very centre of all the gracious manifestations of the Pentecostal season, so he could not have intended mere spiritual refreshing), "shall come from the presence of the Lord, and He shall send Jesus, which before was preached unto you, whom the heavens must receive until the *times of restitution of all things*, which God has spoken by the mouth of all His holy prophets since the world began." Acts 3 : 19. Peter thus emphatically declares himself in full accord with the holy men of old, animated by that "one blessed hope."

Let us compare this with the teaching of Christ himself. In answer to a question put by His disciples, he says: "In the regeneration, when the Son of Man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19 : 28. Again: "I appoint unto you a kingdom, as my Father has appointed unto me: that ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22 : 29, 30. With such a promise in hand, is the question at all impertinent, "Lord, wilt thou at this time restore again the kingdom to Israel?" I confess it difficult to decide whether the charge of "carnality" attaches most to the promise or the inquiry! So far as an additional revelation is made, conferring specific and peculiar honors on the Apostles, it by no means affects the promises to the nation as such, any more than a codicil invalidates the will to which it is subjoined.

Paul understood that his trials and persecutions sprang from the same source. "For the hope of Israel I am bound with this chain." And so when before Agrippa, he testified, "I stand and am judged for the hope of the promise made of God unto our fathers. For which hope's sake, King Agrippa, I am accused of the Jews." Acts 26 : 6, 7.

But here it is important to notice "a carnal notion" had vitiated this blessed hope, in the then corrupted Jewish Church, of which Paul had been an efficient member, for there were those who thought "that the kingdom of God should immediately appear;" an error he takes an early opportunity to correct in his defence, for "why should it be thought a thing incredible with you that God should raise the dead?" The Jews had not only been expecting the kingdom in the then present dispensation, or which is the same thing, in this present world, but looked no further than the temporal benefits they should become possessed of when freed from Roman vassalage. Paul taught a more spiritual doctrine: that the kingdom comprehended a resurrection life, that it was the world to come that was subjected to Christ and His saints. This error (ever a mark of a corrupt church), is as common in our day as among the Jews. The overwhelming mass of modern Christendom would have the kingdom this side of the resurrection. Not only debar the holy men of old, and the saints of the present dispensation from participation in its glories, but limit it to the then existing generation in the flesh. The present *cosmos* belongs to the times of the "great image;" the coming age to Christ and His saints. Still the modern Church, for the most part, are satisfied with the present world, of which Satan is said to be the God, and will divide the kingdom with him in the vain hope of an ultimate triumph. Paul taught a contrary doctrine, when he showed how they of Thessalonica "turned to God from idols, to serve the living and true God, and to wait for His Son from heaven." 1 Thess. 1 : 9. To this also agrees his charge to Titus, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, *in this preseut evil world;* looking for that blessed hope, the glorious appearing of the great God, and our Saviour Jesus Christ." Tit. 2 : 12, 13.

It is, however, true, that throughout the New Testament, a greater prominence is given to "the resurrection of the just," than in the preceding dispensations, not only as being more pertinent to the time, but graciously adapted to the comfort of Gentile believers, as salvation was no longer restricted to the Jews.

But it was not a new doctrine then, although greatly amplified. Abraham comprehended it, Job rejoiced in it, and Daniel gave it a priority over those who should come forth "to shame and everlasting contempt." Paul "the aged,"

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realizing that the time of his departure was imminent, and animated by this "one blessed hope," exclaims, "I have fought a good fight; I have finished my course; *I have kept the faith;* henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day,* and not to me only, but unto all them also that love His appearing." 2 Tim. 4 : 7, 8.

C. S. B.

THE MORE SURE WORD OF PROPHECY.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.—2 PET. 1 : 19.

THIS text may be classed among those that are difficult or hard to be understood. The difficulty lies in this, that it seems to exalt the word of prophecy by the disparagement of the transfiguration previously spoken of; whereas, the apostle previously referred to that as confirming what he and his fellow-laborers had declared concerning the power and coming of the Lord Jesus. To those among whom they had gone preaching the Gospel, they had related. the miracles wrought by Christ as proof of His divine power, and the predictions uttered by Him and the ancient prophets, in regard to His future coming in a glorious kingdom. And lest any should say or think that they had followed cunningly devised fables in so doing, he declares what he and James and John had seen and heard in the mount of transfiguration. "We were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with Him in the holy mount."

The declaration immediately following this, that we have something more reliable, "a more sure word of prophecy," seems to create a discrepancy, for it gives rise to the question, than what is the word of prophecy more sure? And the answer must be, It is more sure than the narration previously given, of what occurred on the holy mount. In order to remove this inference, let us look at the passage in the original: Καὶ εχομεν βεβαιοτερον τον προφητικον λογον. Here the Greek scholar will at once perceive a slight disagreement between the translation and the original. The definite article τον is changed into the indefinite, so that we have *a* more sure word of prophecy, instead of *the* more sure word. If now by a legitimate transposition of words, we place τον προφητικον λογον before βεβαιοτερον, the sentence will read: We have also the prophetic word rendered more sure. Besides, if the conjunction καὶ be translated by the word *there* or *therefore,* as it sometimes is, we shall have the connection of the text with the preceding context more clearly shown. It will then read: "We have therefore the word of prophecy confirmed, rendered more sure." The idea of the writer being that, however trustworthy the prophetical statements of a Messiah to come in glory and upon the clouds of heaven, may have been before, they are now corroborated; are rendered more reliable by that type, specimen or exemplification of their fulfilment in due time, which was given on the "holy mount." The proposed emendation of this passage removes the difficulty previously spoken of, and is, I doubt not, the true translation.

In counselling Christians to give heed to this sure word of prophecy, the Apostle employs a very beautiful and appropriate figure. He compares them to travellers along a dark and dangerous way, with a solitary lamp or torch to guide them. Travellers thus circumstanced, it must be presumed, will walk very circumspectly, giving earnest heed to the guiding light, and taking no step in advance, except as *that* indicates to them the path of safety. Our world is benighted. Darkness covers the earth, and gross darkness the people. To enable us to avoid the dangers which throng about our pathway, and to conduct us to a bright and happy home, we have one solitary lamp,—the Bible. But, thanks be to God that one lamp is sufficient, if we give heed constantly to it. The biographical and historical records, the truths and precepts of the word of God, all shed

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light upon our pathway. These, doubtless, were not lightly esteemed by the Apostle. But the nature of his subject led him to speak particularly of prophecy as a guiding light. And, as taking heed to the "sure word of prophecy" implies a diligent study of it, the Apostle's language is a rebuke to those who undervalue and neglect this part of divine revelation.

The Christians living in Judea did well in taking heed to the prophetic words of Jesus Christ, relating to the destruction of Jerusalem, for by so doing they escaped in time from the devoted city, so that none of them, as historians have testified, perished in the siege.

The disciples of Jesus, and those who have believed on Him through their word, have done well in giving heed to the words of the Saviour, forewarning them of persecutions which they should suffer for His name. Had they forgotten or neglected those predictions, the fiery trials unlooked for, by which they have been assailed, would have been grievous, and perhaps fatal stumbling-blocks to them. To prevent this, the warning words were uttered, "These things have I spoken unto you that ye should not be offended."

Christians also do well that they take heed to the words of prophecy uttered by Jesus Christ concerning deceivers, for He has told us that there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect.

If then the announcement should be made, that He is in the desert, or in the secret chamber, the remembrance of these words of the Saviour, "for as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be," will be a sufficient safeguard against the imposture.

To give heed to this light which shineth in a dark place will greatly mitigate our sorrows, while we travel as pilgrims through this vale of tears. By the aid of this light we learn that the present unhappy condition of things will ere long terminate; that the present night of affliction and of sorrow will be succeeded by a joyous morning. This word of prophecy assures us that the now absent Saviour will come again "without sin unto salvation;" that he will bring order out of confusion, renovate the earth, and judge the world in righteousness; that His omnipotent voice will awaken the pious dead, and change the living. It becomes Christians, then, at the present as well as in the times of the Apostles, to be "looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." To those who are thus looking, and giving earnest heed to the sure word of prophecy, the glorious day will speedily dawn, and "the bright and morning star" will appear, filling their hearts with joy unspeakable.

J. H.

DOMESTIC EDUCATION.

During several years the present writer has observed, with sadness and a feeling of surprise, such as is awakened by what is unaccountably strange, the apathy and disregard of Christian philanthropists generally towards that very important branch of education,—*the cultivation of the human tongue*, by which he means something deeper far and more comprehensive than that of the voice and verbiage, elocution and sentiment.

It is assumed that that member, in *early* youth, is so unruly, that the control of it then, before it becomes instinctively lawless, is deemed an absolute impossibility; then let us, if it were really so, look with trepidation, shame, distrust, and despair on all that we educationally build so busily on so shaky a basis. True, "the tongue can no man tame," but woman surely, with the help of God, can tame it. In disbelieving this, we unwisely abandon what, on scriptural authority, is the very "helm" of society, and the "bridle" of wild passions.

This general and almost total neglect of the *earliest* possible and most careful, vigilant, firm, tender, prayerful, and wise disciplining of the tongue, is a fact of ominous and manifest import. Everywhere are seen and heard dreadful evidences of this. The youth of this generation, precociously and defiantly, and with scarcely any restraint from their superiors in

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years, virtually cry out on all hands, "Our lips are our own; who is lord over us?" Lately, an energetic reverend D.D. in the prime of life, quite a star in the firmament of our literary and scientific educators, was heard to say, with reference to his son (as good a boy in this respect as is common), "My boy speaks to me in a way that I never dared speak to *my* father."

Much might be said in relation to the feasibility of this "highest" though most deplorably neglected branch of Christian education. But "a word to the wise is sufficient." Its supreme importance so much transcends that of all others, that the difficulties attending it ought to be entirely merged and encountered in the admitted bare possibility of its being practicable. Let not this strong suggestion be derided as a futile attempt at any such thing as infantile rhetoric, or at the stopping of the joyous prattling and hilarity of childhood; those natural and genial emotions and activities are the very materials for hope and success in this work of faith and labor of watchful, prayerful, tender love. In our colleges is wanted a Chair, having the precedence of that of Moral Philosophy, viz., a *Professor of Domestic Discipline* and the EARLY *Culture of the Human Tongue.* He would mightily clear the way, and widen the scope for other future attainments, all of them less important than this. To all this, that everybody stands in need of the *early* culture of the tongue, it may be objected: "Make the tree good, and you make the fruit good." "Cultivate the heart." But is not the *early* and sedulous culture of the tongue identical with the culture of the heart and life? ("Out of the abundance of the heart the mouth speaketh.") It is no less. Seriously ponder the fact, that the use of the tongue has a mysterious reflex influence upon the mind and moral nature of the speaker. This influence, though recklessly unheeded, is certain, direct, remote, and powerful. Alas! that this grave reality is so notoriously disregarded by the multitude of noble friends of education! By regulating and controlling the tongue, we often proportionally prevent or subdue turbulence, confusion, darkness, and anarchy in the heart and mind, and in preventing these, we obviate mental and moral waste, emaciation, and destruction.

"Life and death are in the power of the tongue." "For as after every idle word cometh recompense in judgment." "A wholesome tongue is a tree of life." "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles."

Do modern Christian philanthropists believe and remember such divine aphorisms?

Is it doubted whether the common apathy and neglect that are herein denounced does really obtain, or is the baleful fruit of them, and of the "prosperity" of fools which "destroys them," even under our free government, questioned? Take one instance of the reality asserted. In 1840 (?) an editor in one of the Western States, in publishing an account of a revolt attended with riotous violence by the students (the "young gentlemen") in a college there, ascribed it to *the general absence of all domestic discipline* at the homes of the youth, and he, at the same time, prophetically remarked, that "*if the growing spirit of juvenile impudence, irreverence, and insubordination were not checked and controlled, civil war in the United States would probably break out within about twenty years.*" That prediction, doubtless laughed at then and unheeded, has been fulfilled; verified in tears, desolation, and blood. "Disobedience to parents" and "contempt of government" are foretold in scripture, as some of the signs of the latter days, before destruction comes as a whirlwind.

Is this a whim? Where is to be found among the multitude of our lecturers, moralists, national teachers, or clergymen, even one zealous, grave, and ardent lecturer on *this subject?* Who is he? What is his name?

ONE more day's work for Jesus,
One less of fruit for me!
But heaven is nearer,
And Christ is dearer
Than yesterday to me.
His love and light
Fill all my soul to-night.

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Selections.

WATCHING.

Take ye heed, watch and pray; for ye know not when the time is.—MARK 13: 33.

OUR Saviour gave this warning when He was leaving this world,—leaving it, that is, as far as His visible presence is concerned. He looked forward to the many hundred years which were to pass before He came again. He knew His own purpose and His Father's purpose gradually to leave the world to itself, gradually to withdraw from it the tokens of His gracious presence. He contemplated, as contemplating all things, the neglect of Him which would spread even among his professed followers; the daring disobedience, and the loud words, which would be ventured against Him and His Father by many whom He had regenerated: and the coldness, cowardice, and tolerance of error which would be displayed by others, who did not go so far as to speak or to act against Him. He foresaw the state of the world and the Church, as we see it this day, when His prolonged absence has made it practically thought, that He never will come back in visible presence; and in the text, He mercifully whispers into our ears, not to trust in what we see, not to share in that general unbelief, not to be carried away by the world, but to "take heed, watch,* pray," and look out for His coming.

Surely this gracious warning should be ever in our thoughts, being so precise, so solemn, so earnest. He foretold His first coming, yet He took His Church by surprise when He came; much more will He come suddenly the second time, and overtake men, now that He has not measured out the interval before it, as then He did, but left our watchfulness to the keeping of faith and love.

Let us then consider this most serious question, which concerns every one of us so nearly; —What it is to *watch* for Christ? He says, "*Watch* ye, therefore, for ye know not when the Master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly He find you sleeping. And what I say unto you, I say unto all, *Watch*."* And again, "If the goodman of the house had known what hour the thief would come, he would have *watched*, and not have suffered his house to be broken through."† A like warning is given elsewhere both by our Lord and by His Apostles. For instance; we have the parable of the Ten Virgins, five of whom were wise and five foolish; on whom the bridegroom, after tarrying came suddenly, and five were found without oil. On which our Lord says, "*Watch*, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."‡ Again He says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth. *Watch* ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."§ In like manner He upbraided Peter thus: "Simon, sleepest thou? couldest not thou *watch* one hour?"‖

In like manner St. Paul in his Epistle to the Romans: "Now it is high time to awake out of sleep..... The night is far spent, the day is at hand."¶ Again, "*Watch* ye, stand fast in the faith, quit you like men, be strong."** "Be strong in the Lord, and in the power of His might; put on the whole armor of God, that ye may be able to stand against the wiles of the devil; .... that ye may be able to withstand in the evil day, and having done all to stand."†† "Let us not sleep as do others, but

* *αγρυπνειτε.*

* Mark 13: 35–37, *γρηγορειτε.*
† Luke 12: 39.
‡ Matt. 25: 13.
§ Luke 21: 35.
‖ Mark 14: 37.
¶ Rom. 13: 11, 12.
** 1 Cor. 16: 13.
†† Eph. 6: 10–13.

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let us *watch* and be sober."* In like manner St. Peter, "The end of all things is at hand; be ye therefore sober, and *watch* unto prayer." "Be sober, be *vigilant*, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour."† And St. John, "Behold I come as a thief; blessed is he that *watcheth* and keepeth his garments."‡

Now I consider this word *watching*, first used by our Lord, then by the favored Disciple, then by the two great Apostles, Peter and Paul, is a remarkable word; remarkable because the idea is not so obvious as might appear at first sight, and next because they all inculcate it. We are not simply to believe, but to watch; not simply to love, but to watch; not simply to obey, but to watch; to watch for what? for that great event, Christ's coming. Whether then we consider what is the obvious meaning of the word, or the Object towards which it directs us, we seem to see a special duty enjoined on us, such as does not naturally come into our minds. Most of us have a general idea what is meant by believing, fearing, loving, and obeying; but perhaps we do not contemplate or apprehend what is meant by watching.

And I conceive it is one of the main points, which, in a practical way, will be found to separate the true and perfect servants of God from the multitude called Christians; from those who are, I do not say false and reprobate, but who are such that we cannot speak much about them, nor can form any notion what will become of them. And in saying this, do not understand me as saying, which I do not, that we can tell for certain who are the perfect, and who the double-minded or incomplete Christians; or that those who discourse and insist upon these subjects are necessarily on the right side of the line. I am but speaking of two *characters*, the true and consistent character, and the inconsistent; and these I say will be found in no slight degree discriminated and distinguished by this one mark,—true Christians whoever they are, watch, and inconsistent Christians do not. Now what is watching?

I conceive it may be explained as follows: Do you know the feeling in matters of this life, of expecting a friend, expecting him to come, and he delays? Do you know what it is to be in unpleasant company, and to wish for the time to pass away, and the hour strike when you may be at liberty? Do you know what it is to be in anxiety lest something should happen which may happen or may not, or to be in suspense about some important event, which makes your heart beat when you are reminded of it, and of which you think the first thing in the morning? Do you know what it is to have a friend in a distant country, to expect news of him, and to wonder from day to day what he is now doing, and whether he is well? Do you know what it is so to live upon a person who is present with you, that your eyes follow his, that you read his soul, that you see all its changes in his countenance, that you anticipate his wishes, that you smile in his smile, and are sad in his sadness, and are downcast when he is vexed, and rejoice in his successes? To watch for Christ is a feeling such as all these; as far as feelings of this world are fit to shadow out those of another.

He watches for Christ who has a sensitive, eager, apprehensive mind; who is awake, alive, quick-sighted, zealous in seeking and honoring Him; who looks out for Him in all that happens, and who would not be surprised, who would not be over-agitated or overwhelmed, if he found that He was coming at once.

And he watches *with* Christ, who, while he looks on to the future, looks back on the past, and does not so contemplate what his Saviour has purchased for him, as to forget what He has suffered for him. He watches with Christ, who ever commemorates and renews in his own person Christ's Cross and Agony, and gladly takes up that mantle of affliction which Christ wore here, and left behind Him when he ascended. And hence in the Epistles, often as the inspired writers show their desire for His second coming, as often do they show their memory of His first, and never lose sight of His Crucifixion in His Resurrection. Thus if St. Paul reminds the Romans that they "wait for the redemption of the body" at the Last

* 1 Thess. 5 : 6. † 1 Pet. 4 : 7, νήψατε, v. 8.
‡ Rev. 16 : 15.

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Day, he also says, "If so be that we *suffer with Him*, that we may be also glorified together." If he speaks to the Corinthians of "waiting for the coming of our Lord Jesus Christ," he also speaks of "always bearing about in the body the *dying* of the Lord Jesus, *that* the life also of Jesus might be made manifest in our body." If to the Philippians of "the power of His resurrection," he adds at once, "*and the fellowship of His sufferings*, being made conformable unto His death." If he consoles the Colossians with the hope "when Christ shall appear," of their "appearing with Him in glory," he has already declared that he "*fills up that which remains of the afflictions of Christ* in his flesh for His body's sake, which is the Church."* Thus the thought of what Christ is, must not obliterate from the mind the thought of what He was; and faith is always sorrowing with Him while it rejoices. And the same union of opposite thoughts is impressed on us in Holy Communion, in which we see Christ's death and resurrection together, at one and the same time; we commemorate the one, we rejoice in the other; we make an offering, and we gain a blessing.

This then is to watch; to be detached from what is present, and to live in what is unseen; to live in the thought of Christ as He came once, and as He will come again; to desire His second coming, from our affectionate and grateful remembrance of His first. And this it is, in which we shall find that men in general are wanting. They are indeed without faith and love also; but at least they profess to have these graces, nor is it easy to convince them that they have not. For they consider they have faith, if they do but own that the Bible came from God, or that they trust wholly in Christ for salvation; and they consider they have love if they obey some of the most obvious of God's commandments. Love and faith they think they have; but surely they do not even fancy that they watch. What is meant by watching, and how it is a duty, they have no definite idea; and thus it accidentally happens that watching is a suitable test of a Christian, in that it is that particular property of faith and love, which, essential as it is, men of this world do not even profess; that particular property, which is the life or energy of faith and love, the way in which faith and love, if genuine, show themselves.

It is easy to exemplify what I mean, from the experience which we all have of life. Many men indeed are open revilers of religion, or at least openly disobey its laws; but let us consider those who are of a more sober and conscientious cast of mind. They have a number of good qualities, and are in a certain sense and up to a certain point religious; but they do not watch. Their notion of religion is briefly this: loving God indeed, but loving this world too; not only doing their *duty*, but finding their chief and highest *good*, in that state of life to which it has pleased God to call them, resting in it, taking it as their portion. They serve God, and they seek Him; but they look on the present world as if it were the eternal, not a mere temporary scene of their duties and privileges, and never contemplate the prospect of being separated from it. It is not that they forget God, or do not live by principle, or forget that the goods of this world are His gift; but they love them for their own sake more than for the sake of the Giver, and reckon on their remaining, as if they had that permanence which their duties and religious privileges have. They do not understand that they are called to be strangers and pilgrims upon the earth, and that their worldly lot and worldly goods are a sort of accident of their existence, and that they really have no property, though human law guarantees property to them. Accordingly, they set their heart upon their goods, be they great or little, not without a sense of religion the while, but still idolatrously. *This* is their fault,—an identifying God with this world, and therefore an idolatry towards this world; and so they are rid of the trouble of looking out for their God, for they think they have found Him in the goods of this world. While, then, they are really praiseworthy in many parts of their conduct, benevolent, charitable, kind, neighborly, and useful in their generation, nay, con-

* Rom. 8 : 17–23; 1 Cor. 1 : 7; 2 Cor. 4 : 10; Phil. 3 : 10; Col. 3 : 4; 1 : 24.

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stant perhaps in the ordinary religious duties which custom has established, and while they display much right and amiable feeling, and much correctness in opinion, and are even in the way to improve in character, and conduct as time goes on, correct much that is amiss, gain greater command over themselves, mature in judgment, and are much looked up to in consequence: yet still it is plain that they love this world, would be loath to leave it, and wish to have more of its good things. They like wealth, and distinction, and credit, and influence. They may improve in conduct, but not in aims; they advance, but they do not mount; they are moving on a low level, and were they to move on for centuries, would never rise above the atmosphere of this world. "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved."* This is the temper of mind which they have not; and when we reflect how rarely it *is* found among professing Christians, we shall see why our Lord is so urgent in enforcing it;—as if He said, "I am not warning you, My followers, against open apostasy; that will not be; but I foresee that very few will keep awake and watch while I am away. Blessed are the servants who do so; few will open to me *immediately*, when I knock. They will have something to do first; they will have to get ready. They will have to recover from the surprise and confusion which overtake them on the first news of My coming, and will need time to collect themselves, and summon about them their better thoughts and affections. They feel themselves very well off as they are; and wish to serve God as they are. They are satisfied to remain on earth; they do not wish to move; they do not wish to change."

Without denying, then, to these persons the praise of many religious habits and practices, I would say that they want the tender and sensitive heart which hangs on the thought of Christ, and lives in His love. The breath of the world has a peculiar power in what may be called rusting the soul. The mirror within them, instead of reflecting back the Son of God their Saviour, has become dim and discolored; and hence, though (to use a common expression) they have a good deal of good *in* them, it is only *in* them, it is not through them, around them, and upon them. An evil crust is *on* them: they think with the world; they are full of the world's notions and modes of speaking; they appeal to the world, and have a sort of reverence for what the world will say. There is a want of naturalness, simplicity, and child-like teachableness in them. It is difficult to touch them, or (what may be called) get at them and to persuade them to a straightforward course in religion. They start off when you least expect it: they have reservations, make distinctions, take exceptions, indulge in refinements, in questions where there are really but two sides, a right and a wrong. Their religious feelings do not flow forth easily, at times when they ought to flow; either they are diffident, and can say nothing, or else they are affected and strained in their mode of conversing. And as a rust preys upon metal and eats into it, so does this worldly spirit penetrate more and more deeply into the soul which once admits it. And this is one great end, as it would appear, of afflictions, viz., to rub away and clear off these outward defilements, and to keep the soul in a measure of its baptismal purity and brightness.

Now, it cannot surely be doubted that multitudes in the Church are such as I have been describing, and that they would not, could not, at once welcome our Lord on His coming. We cannot indeed, apply what has been said to this or that individual; but on the whole, viewing the multitude, one cannot be mistaken. There may be exceptions; but after all conceivable deductions, a large body must remain thus double-minded, thus attempting to unite things incompatible. This we might be sure of, though Christ had said nothing on the subject; but it is a most affecting and solemn thought, that He has actually called our attention to this very danger, the danger of a worldly religiousness, for so it may be called, though it *is* religiousness; this mixture of religion and unbelief, which serves God indeed, but loves the fashions,

* Hab. 2 : 1.

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the distinctions, the pleasures, the comforts of this life,—which feels a satisfaction in being prosperous in circumstances, likes pomps and vanities, is particular about food, raiment, house, furniture, and domestic matters, courts great people, and aims at having a position in society. He warns His disciples of the danger of having their minds drawn off from the thought of Him, by whatever cause; He warns them against *all* excitements, *all* allurements of this world; He solemnly warns them that the world will not be prepared for His coming, and tenderly intreats of them not to take their portion with the world. He warns them by the instance of the rich man whose soul was required, of the servant who ate and drank, and of the foolish virgins. When He comes, they will one and all want time; their head will be confused, their eyes will swim, their tongue falter, their limbs totter, as men who are suddenly awakened. They will not all at once collect their senses and faculties. O fearful thought! the bridal train is sweeping by,—Angels are there,—the just made perfect are there,—little children, and holy teachers, and white-robed saints, and martyrs washed in blood; the marriage of the Lamb is come, and His wife hath made herself ready. She has already attired herself: while we have been sleeping, she has been robing; she has been adding jewel to jewel, and grace to grace; she has been gathering in her chosen ones, one by one, and has been exercising them in holiness, and purifying them for her Lord; and now her marriage hour is come. The holy Jerusalem is descending, and a loud voice proclaims, "Behold, the bridegroom cometh; go ye out to meet Him!" but we, alas! are but dazzled with the blaze of light, and neither welcome the sound, nor obey it,—and all for what? what shall we have gained then? what will this world have then done for us? wretched, deceiving world? which will then be burned up, unable not only to profit us, but to save itself. Miserable hour, indeed, will that be, when the full consciousness breaks on us of what we will not believe now, viz., that we *are* at present serving the world. We trifle with our conscience now; we deceive our better judgment; we repel the hints of those who tell us that we are joining ourselves to this perishing world. We *will* taste a little of its pleasures, and follow its ways, and think it no harm, so that we do not altogether neglect religion. I mean, we allow ourselves to covet what we have not, to boast in what we have, to look down on those who have less; or we allow ourselves to profess what we do not try to practise, to argue for the sake of victory, and to debate when we should be obeying; and we pride ourselves on our reasoning powers, and think ourselves enlightened, and despise those who had less to say for themselves, and set forth and defend our own theories; or we are over-anxious, fretful, and care-worn about worldly matters, spiteful, envious, jealous, discontented, and evil-natured: in one or other way we take our portion with this world, and we will not believe that we do. We obstinately refuse to believe it; we know we are not altogether irreligious, and we persuade ourselves that we are religious. We learn to think it is possible to be too religious; we have taught ourselves that there is nothing high or deep in religion, no great exercise of our affections, no great food for our thoughts, no great work for our exertions. We go on in a self-satisfied or a self-conceited way, not looking out of ourselves, not standing like soldiers on the watch in the dark night; but we kindle our own fire, and delight ourselves in the sparks of it. This is our state, or something like this, and the Day will declare it; the Day is at hand, and the Day will search our hearts, and bring it home even to ourselves, that we have been cheating ourselves with words, and have not served Christ as the Redeemer of the soul claims, but with a meagre, partial, worldly service, and without really contemplating Him who is above and apart from this world.

Year passes after year silently; Christ's coming is ever nearer than it was. O that, as He comes nearer earth, we may approach nearer heaven! O my brethren, pray Him to give you the heart to seek Him in sincerity. Pray Him to make you in earnest. You have one work only, to bear your Cross after Him. Resolve in His strength to do so. Resolve to be no longer beguiled by "shadows of religion," by

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words, or by disputings, or by notions, or by high professions, or by excuses, or by the world's promises or threats. Pray Him to give you what Scripture calls "an honest and good heart," or "a perfect heart," and, without waiting, begin at once to obey Him with the best heart you have. Any obedience is better than none,—any profession which is disjoined from obedience, is a mere pretence and deceit. Any religion which does not bring you nearer to God is of the world. You have to seek His face; obedience is the only way of seeking Him. All your duties are obediences. If you are to believe the truths He has revealed, to regulate yourselves by His precepts, to be frequent in His ordinances, to adhere to His Church and people, why is it, except because *He* has bid you? and to do what He bids is to obey Him, and to obey Him is to approach Him. Every act of obedience is an approach,—an approach to Him who is not far off, though He seems so, but close behind this visible screen of things which hides Him from us. He is behind this material framework; earth and sky are but a veil going between Him and us; the day will come when He will rend that veil, and show Himself to us. And then, according as we have waited for Him, will He recompense us. If we have forgotten Him, He will not know us; but "blessed are those servants whom the Lord, when He cometh, shall find watching..... He shall gird Himself, and make them sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."* May this be the portion of every one of us! It is hard to attain it; but it is woeful to fail. Life is short; and the world to come is everlasting.

* Luke 12 : 37, 38.

Editorial.

PARABLE OF THE TALENTS.

MATTHEW 25 : 14–30.

It may be proper to say, that there is a parable in the 19th of Luke, which resembles this one, and which some have mistaken for the same. Though, in general features much alike, they are not identical. In time and place of delivery, and in various terms, details, and applications, they are different. That recorded by Luke, was spoken on the way to Jerusalem, before the Saviour had made his triumphal entry there; but this was uttered on the Mount of Olives, three days after that entry. That was delivered to the promiscuous multitude; but this was delivered only to the circle of his own most trusty friends and followers. That was spoken because some thought that the kingdom of heaven should immediately appear; this was given because there was danger that some servants should say, "My Lord delayeth his coming," and should fall into sloth and surfeiting, by reason of which, that hour should come upon them unawares. And still other points could be named to show that they are distinct parables.

In order to understand this parable, it will also be important to note the peculiarity of the ancient relation between masters and slaves. As this relation exists in our day, it affords no satisfactory explanation. When masters among us set out upon a journey, they do not leave with their servants money wherewith to trade in their absence. But, in ancient times, the slaves captured in war were often very cultivated and skilful men—artisans of genius and management—and were often freely allowed to engage in business of various sorts, upon condition of paying to their master a fixed yearly sum. Or, as in this parable, thay were furnished with means to trade on their own or their master's account, with the arrangement and limitation that they were to bring him a proper share of the profits.

The kingdom of heaven, then, is like unto one of these ancient masters, who had a number of such servants. This master denotes the

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Saviour himself, and these servants, such as profess to be his followers. The master was about to take his journey into a far country, as Christ has since gone from his church on earth. The Saviour is now to be considered as abroad, attending to important business far away. He has assured his people that he will return again, but not until he shall have been for a long time absent. He is like one gone to "a far country." There is, therefore, no foundation for that sneer of the scoffer, "Where is the promise of his coming?" "He is not slack concerning his promise, as some men count slackness." He hath said from the beginning, that his absence is to "a far country;" and he hath only deferred the terrible judgments of the last day, because he is "not willing that any should perish, but that all should come to repentance." And those who now scoff and jeer as if the Saviour had forgotten his word, "despise the riches of His goodness, and forbearance, and long-suffering, not knowing that the goodness of God worketh repentance." Let such, then, ponder those words of Jesus with which He prefaced this parable: "If the evil servant shall say in his heart, My Lord delayeth His coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites, where there shall be weeping and gnashing of teeth."

I. What this Master did with Respect to His Servants.

"Delivered to them his goods, that, during his absence, they might be employed for their benefit and his. Unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his departure." Christ, in ascending to heaven, has delivered certain possessions to His servants whom He has left behind. These possessions or "talents" some take to comprehend all spiritual gifts and natural capacities, and all endowments and means of influence, whether physical or intellectual, temporal or eternal. And it is in this way, doubtless, that we are to understand the parable of the ten pounds in Luke. But we cannot interpret these "talents" or goods, as at all including natural capacities. Observe that they are delivered "to every man according to his several ability." There is a recognition of powers already possessed, which constitute the rule and measure of this gracious distribution. As grace does not dissolve the groundwork of individual character, nor abolish its peculiarities, nor bring all who are subject to it to a common level, so natural capacity is the basis upon which spiritual trusts are apportioned. Natural ability is the vessel which may be large or small, and is the recipient of spiritual gifts only according to its capacity. There is, therefore, nothing arbitrary in the apportionment. Each one is fully furnished. The man who received the two talents in comparison to his ability, receives just as much as he who receives the five. As a small circle is as complete and perfect as a large one, so each man is supplied to his full capacity to receive and manage. "There are diversities of gifts," and various spheres of influence in the great Christian economy, and these gifts have their diversity from a preceding diversity of natural powers and developments. The body is not all head, and no man ever saw an army with nothing but generals and captains. And as God has given lower places to some than to others, they are not to suppose that they could do better if they were in the places of those above them. Each one has his own sphere and work, and his gifts and trusts are fully equal to his ability.

There is a pride in human nature which renders the heart slow to receive this doctrine, or to abide by its practical operation. Man is ambitious, and loves the chief seats in public assemblies, and the uppermost rooms at feasts, and the prominence in all things. Men are loath to take it to their hearts that they already have all that they are fit for, and that they only rise to higher spheres as they become prepared for them. And yet such is Christ's providence over His Church, that each man has as many talents as his ability deserves or can control.

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The particular nature or kind of these intrusted talents, depends in part upon the place and condition of the Church at the time. At the first, "Christ gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." The Apostle says, "To one is given the word of wisdom; to another, the word of knowledge; to another, faith; to another, the gift of healing; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues."

And Jesus hath set in His Church various "helps, governments, and differences of administrations." Some of these gifts were extraordinary, and vanished with the times; others were perpetual, and still others have been conferred in subsequent times as the needs of the Church required. We may therefore understand our talents as the servants of Christ to be our stations, offices, and spheres of duty with all the means of usefulness connected with them; our standing and responsibilities in the Church, whether as pastors, teachers, elders, deacons, parents, or unofficial members, and our gifts of grace and wisdom and means of influence which Christ has given us to profit withal. Nor is there one who has not received something which God means that he should use.

II. This Master after a while Reckons with his Servants.

"And after a long time, the Lord of these servants cometh and reckoneth with them." Though the Saviour be long absent from His Church, He will come at last with His reward with Him, to render unto every man according as his work shall be. The day of reckoning hastens on. Little as we may think of it, or lay it to heart, it will come. So the Scriptures declare, and reason and conscience reiterate the declaration. You and I, and all men, will soon have to stand before the judgment-seat of Christ to receive according to the deeds done in the body. All our doings must presently come under a review, from which nothing can be concealed, and we shall have to answer for all our gifts and graces, for this holy word, and the manner in which we have used it, for our offices as pastors, teachers, and rulers in Christ's Church, for our influence as parents, and for the manner in which we have employed our powers. "What have you done for Christ and His kingdom?" will then be the pointed question put by the heavenly authorities to each heart. "How many hungry have you fed? How many strangers have you entertained? How many naked have ye clothed? How many sick have you visited? How many prisoners have ye comforted? How many blessings from the fatherless and the widow can you show? How many souls have you won from sin and error? How many sacrifices have you made for Jesus and for heaven? What self-denial or labors have you sustained for the good of your friends and neighbors?" These, and such like questions, shall then be pressed upon each one of us.

III. Notice the Results of that Solemn Reckoning.

"He that received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; besides I have gained unto them five talents more." Here is the picture of a faithful and prominent servant of Jesus. Much was expected of him, and he did much. The full measure of his influence he had exerted for God and the Church. He had made his means and his position tell for good, and now he comes forth to meet his Lord with boldness and with joy. Nor does he fail of his reward. "Well done, good and faithful servant," is the salutation that greets him from the Saviour's lips, and he enters into the joy of his Lord.

No effort made for Jesus or His cause shall ever be lost. No gift, no prayer, no sacrifice made in behalf of His kingdom shall ever fail to be honored by Him in that day. No tear we shed over Zion's wastes, and no sigh of soul that goes out after the peace of Jerusalem shall perish. They are all treasured in heaven; their record is on high, and when Christ shall come, they shall have their reward.

"He also that had received two talents came

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and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents besides them." Here again is the picture of a servant of Jesus, of humbler capacity indeed, and operating in a lower and less extended sphere. But Christ does not despise the feeble efforts of those who had it not in their power to do more. The widow's mite was commended above all the costly donations of the wealthy Pharisees. And if we are but faithful with what we have, and labor and work with what ability we possess, we shall enter into the same joy which the Lord has prepared for all the faithful. "Well done, good and faithful servant," greets the ear of the one with two talents as well as the ear of him who had five. The faithful, whether over much or little, are all alike admitted to share the joy and reap the reward.

But there remains one who has not yet given in his account. Reluctant to meet his Master, he lingers to the last. True, he had not wasted his Master's goods like the unjust steward, nor spent all his portion in riotous living, like the prodigal, nor was he ten thousand talents in debt, like the unmerciful servant. This parable was not designed in any of its parts to point to such as openly deny Christ, and squander their talents, or deny that they have ever received any. The Saviour is illustrating the nature of His kingdom as respects His servants, and all these characters are designed to represent men in the Church, and such as acknowledge themselves to be the servants of Christ. This hesitating and halting servant is one who had received gifts and trusts from the Saviour, as well as those whom we have just considered. His only offence was, that he had "digged in the earth, and hid his Lord's money." Not that he wronged his Lord out of it, but he buried it instead of employing it to profit.

And in this important character in the parable, the Saviour points to a large class of professing Christians in all ages, to a set of men who shrink from the labor, toil, and anxiety involved in the diligent laying out of talent. They profess to believe in Christ, and have no hope of salvation but through Christ; but they are inactive, fruitless, inefficient. They take no active part in anything that is going on in the Church, and are withal very fruitful in excuses for their sloth. They seldom pray. They do not find it convenient to take part in Christian work. They give and invest almost nothing for God and His gospel. They are continually excusing themselves from their religious duties, on the ground that they have not the time to attend to them. They consider the responsibility of spiritual work so great and awful that they cannot assume it, and think they have quite enough to occupy them with their own souls. Some of them are very apt to be indisposed on communion sabbaths, and too tired on the appointed evenings for prayer. Some are exceedingly poor when called on for charitable donations, and have very little confidence in our schemes to benefit and extend the Church of the Redeemer. They are usually very sensitive upon subjects which point to the judgment-day, and feel great trepidation about appearing there. And when we press upon them the pointed and positive commands of God, their feelings rebel as though He were a hard man, making very severe and trying exactions. They think He should be satisfied if a man goes so far as to keep himself from sin and vice, although he may do but little of positive work on the side of righteousness and charity. They have a slavish fear and dread of God's mighty power and godhead, but they have no affection, no love for Him, or for His law. And thus they come up to the judgment, halting to the last, and as unwillingly as the culprit who is dragged forth to doom.

But what does the Master say to such servants of His? "Thou wicked and slothful servant!" *slothful*, because inactive; and *wicked*, because thus slothful and negligent. Even granting that this servant's plea was well grounded, and that all his false accusations of his Master's character were well founded, his own mouth condemns him as an inexcusable delinquent. If of such a feeble and infirm nature as that which he ascribes to himself, why did he not attach himself to other and stronger characters, under whose leadings he might have laid out his gifts to his Lord's advantage? If he really considered his Master such a hard and exacting man, why was he not consistent?

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Why not go and seek those gains from usury, in which, in that case, his Master would have delighted? His own words condemn him. And all the sophisms which slothful Christians may invent, will not screen them in that day. No false thoughts of God, or underestimates of their abilities, no faithless cowardly dealing with the Saviour's gifts, will escape His condemnation when He cometh to judge the earth. "Take the talent from him, and give it unto him which hath ten talents."

It is a principle in nature that when bereft of one member, the strength meant for it passes into those that remain active and healthy. A limb which is never called into exercise loses its power, its muscles disappear, and its energy is absorbed by other parts. A man deprived of sight acquires greater acuteness in the senses of hearing and touch. He who is deaf, usually sees with extraordinary quickness. A fountain from which we continually draw is thereby purified and flows the more freely, but if stanched, it fails altogether, and its waters find some other outlet. If we let the grain lie in our barns, it consumes, spoils, and is useless, but if it is cast forth into the field, it multiplies and increases. And there is something analogous to this in spiritual things, to which the Saviour here alludes. When God's gifts lie unused, they fade and fail; if exercised with fidelity, they will increase and multiply, and we shall have abundance. And if one neglects and abuses His gifts, he loses them, and they become the possession of those who have dealt faithfully. One for his activity is enriched by the talent taken from another for his sloth. One neglects the duties of his place, and another steps into it; he is unfaithful to his trust, and another takes his crown. The faithful servant still had his treasures augmented, the slothful and cowardly concealer of his Lord's money lost even what he had, and was cast into outer darkness, amid weeping and gnashing of teeth.

From this subject, then, let us be moved to solemn reflection upon our accountability. We have received, and we must all account for what we have received, whether it be much or little. And if we are faithless, though it be in little, we will have to suffer for that faithlessness.

On the other hand, let us be encouraged by this subject to be diligent and hopeful. There are glorious congratulations and sublime rewards awaiting the dutiful and the brave. They shall not only gain double what was given them, but they shall be invested with dominion and authority besides.

END OF VOL. VI.

We close our Sixth volume, and bid farewell to 1868, with the words of a servant of Jesus, as he seated himself at the day's close, to put into verse the feelings of his heart. Substituting *year* for *day*, we adopt the sentiment as our own.

One more day's work for Jesus:
How glorious is my King!
'Tis joy, not duty,
To speak His beauty;
My soul mounts on the wing
At the mere thought
How Christ her life hath bought.

One more day's work for Jesus;
Sweet, sweet the work has been,
To tell the story,
And show the glory
Where Christ's flock enter in.
How it did shine
In this poor heart of mine!

One more day's work for Jesus—
In hope, in faith, in prayer;
His word I've spoken,
His bread I've broken
To souls faint with despair;
And bid them flee
To Him who hath saved me.

One more day's work for Jesus—
Yes, a weary day;
But heaven shines clearer,
And rest comes nearer,
At each step of the way:
And Christ in all—
Before His face I fall.

Oh, blessed work for Jesus!
Oh, rest at Jesus' feet!
There toil seems pleasure,
My wants are treasure,
And pain for Him looks sweet.
Lord, if I may,
I'll serve Thee more another day.

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